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THE NEVV-BORNE CHRISTIAN:

OR,
A LIVELY PATTERN,
AND PERFECT REPRESENTA-
TION OF THE SAINT-MILITANT

Child of God; layd open and described to the
life, by his holy antipathie, and contrariety
to sinne and impiety: his establishment
in grace, and finall perseverance.

1 IOH. 3. 9.

Whosoever is borne of God, doth not commit sinne, &c.

Ego ^a non sum ^b ego.

a Pls. 24. 6. & v 4. } b Tit. 3.
Psal 119. 3 & 115. } 1 Cor 6 9. 10. 11.

Δυσμορφὸν ἔσθ' ἡμῶν, ἢ καλὸς κακός.
Deformis sis peius, quam pulcher malus.

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LINS, and are to be solde at the three Kings in Pauls
Church-yard. 1631.





To the Right Honourable THOMAS Lord COVENTRE, Baron of Alesborough, Lord Keeper of the great Seale of England, and one of his Maiesties most Honourable Priue Councill.

The spirit of wisedome, and reuelation, Counsaile, and direction; the augmentation of terrestriall fauours and blessings: and above the rest, grace, mercy, and truth, righteousnes, and holinesse, peace of conscience, and ioy in the holy Ghost, the riches of all spirituall graces be plentifully and abundantly administered, &c.

RIGHT HONORABLE,



That good Bookes should bee dedicated to good men it was the probleme of a Noble Peere To observe this order and decorum, as at other times I may looke at the supportation of greatnesse: so at this time necessarily must I have respect vnto your Honours Excellencie, communicative goodnesse, diffusive iustice,

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iustice, and distributiue righteousness. Many vngratefully leaue this vniverse, dye, and doe nothing praise-worthy to reflect a glory to heauen. It is well knowne vnto the world, that your Honour hath not bene as the Cypresse tree, shooting vp vnto eminencie, and tallnesse of stature, spreading, and cumbring the ground; but like the Mulberry (*arborum sapientissima*) the wisest of all other trees, whose delightfome blossomes are the consequent of her timely fruit, and plentifull fructifications. The price is put into the hands of your Honour, and withall an heart to vse, and improve the same to the advantage, and advancement of the glory of the giuer.

Good instructions (the generative acts of the soule, out of which spring a gracious Posterity to the Church and Gospel) hauing from the mouthes of the Messengers of the most High, bene cheerefully receiued, themselues for their Masters, and messes-sake kindly entreated, and the most, not *citra condignum*, but *coltra meritum*, beyond either their deserts or desires rewarded; I cannot bury that in oblivion, which

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is worthy to bee written with letters of gold in pillars of Marble, *the kindnesse which your Honour (with good Nehemiah) hath shew'd to Gods house, and to the officers thereof.* That once infused, now inherent grace, (the fore-runner of celestially glory, and the inseparable companion of heavenly happinesse) inhabiting your Honours truly noble breast, how propense it hath beene unto the propagation of all good workes, and how not onely intensive, in your Honours soule, but extensive also, outwardly towards others; (though amiable Grace in whom so euer she be found, may haue her due prize and praise, and demerited commendation) I spare to expresse; let Fames-golden-echoing Trumpet publish to the world, and the thankfull open mouthes of your Honours Favourites, declare the distributive nature of your Honours thrice noble vertue, which had rather pleasure many with a selfe-iniury, then bury benefits that might commodate a multitude. Heavenly hearts are charitable, not all that are endued with the treasures of earthly ornaments, invested with the Diademe of

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Soveraignty, adorned with the robes of sublime Authority, beautified with Natures abiliaments, imbellisht with a Princely revenue, famed with Honour, honoured with attendants, blest with temporalities; but they only which are enriched with the never-fading-soule-sanctifying, and soule-saving graces of the spirit: they that seeke for honour, glory, and immortality, will (as the Apostle saith) lay vp in store a good foundation against the time to come, that they may bee found of God in peace; they will doe good to all, but more especially to the household of faith; primarily and principally to the instruments of faith, (though subordinate, & inferiour secundary agents, yet co-workers with the highest, and holy one of *Israel.*)

The well disposed, and nobly-minded, will doe something for others, and for heaven, not in hope of meriting by workes of congruity, or condignity, but to perpetrate that which may seeme worthy of themselves, and adorne their profession of Christianity, lest by a civill conversation, putting on the forme of godlinesse, they should
in

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in verity deny the power thereof.

Inlightned soules cannot but disperse their rayes. That which the Author in his Meditations conceived, and brought forth, by Preaching to the eares of many; he hath now published, and communicated to satisfie the *Quæres* and expostulations of all sorts, touching the aberrations of regenerate Christians, to console and confirme the heart of every New-borne Babe, that desires the sincere milke of the word, to growe thereby.

And now in hope of erecting hereby a trophe and monument to your Honours pious worthy memory, (through a continued succession of impressions) more durable * then brasse; and in a voluntary disposition of a free-will offering having devoted, commendeth and committeth these his labours to the *Asylum* of your Honours powerfull Patronage and protection, which if it shall please your Honour to vouchsafe and graunt; (to vñe the words of that Heroick Poet)

* *Monumentum are perennium.* Hor.

*In freta dum fluvij current, dum montibus umbra
Lustrabunt, convexa poli dum sidera posces,
Semper honos, nomenq; tuum, laudesq; manebunt.*

It

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It shall perpetuate your Honours renowne.
Finally, here haue you (my Lord) presented vnto your Honours tuition and fruition; the liuely portraiture of the man of God, or Good man; the *regenerate or Newborne Christian*:

** Si defuit vires, tamen est pia nostra voluntas:
Quod bene quis voluit, non male fecit opus.*

Let the eyes of favourable aspect imbellish humane imperfection, and vnwilling failings. And the Lord great and gracious, powerfull and propitious, manifest his louing kindnesse vnto your Honour, shedding abroad his loue in your heart by the holy Ghost; encrease the riches of his graces in you, multiply his mercies, and benigne blessings to you, guide you in all your counsailes & consultations by his holy spirit, and after that bring you to glory.

Your Honours most humbly
devoted, and in the Ministry of
the Lord Iesus so be commanded:

NICHOLAS HUNT.

TO THE CHRISTIAN
READER.



THE creation of our first Parents
in the image of ^a G O D, was blest ^a Gen. 1. 26.
with foure excellencies. 1. Rea-
sonable and immortall soules or s*i*.

rits, called ^b the life of men. 2 Divine kno- ^b Job 10. 11.
ledge ^d, true wisdom ^c and holiness ^e a dorning ^c 1 Cor. 13. 4.
their soules, wherin especially they resembled ^d Col. 3. 10.
their Creator. ^e Psal. 51. 6.
3 Bodies endued with beauty, ^f Eph. 4. 24.
strength, and immortality, ^g answerable to their ^g 1 Cor. 11. 7.
soules. 4 Dominion over the creatures ^h. When ^h Gen. 1. 26.
created holiness without teinture or sinfull blemish
shined in them, they conversed familiarly
with the God of glorious maiestie, their corporall
nakednesse (not having transgressed) caused not
their confusion of face, the perfection of all parts
added thereunto a glorious seemeliness and de-
cencie. 1. God in them found absolute content- ⁱ Gen. 1. 26.
ment, they in God enjoyed a full fruition and as-

B

urance

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1 *Psal.* 17. 15. *surance of the favourable blisfull presence.*
Adams sanctity by creation, his owne innocencie
and integrity before his prevarication, gave him
1 *Luk* 3. 38. *to name¹ the sonne of God. This sonship was ac-*
companied with power dispositive, and ability pre-
parative, with skill and will, and strength of
grace to doe that which was pleasing to Almighty
God. The naturall sonnes of mortall men, ha-
ving (by originall corruption, traduced from the
loynes of Adam) lost this liberty vnto that which
is good, and contracted to themselues an aptnesse
and proclivity vnto all manner of evils, they can-
m *Math.* 7. 23. *not be but, as our Saviour saith^m, workers of ini-*
quity. They cannot thinke a good thought, (for
that is gratia infusa;) nor speake a good word,
(for that is gratia effusa;) nor doe a good worke,
(for that is gratia diffusa)

We that are Saints by calling, and the sonnes
and daughters of a heavenly Father by spirituall
regeneration, are by our naturall birth abomina-
bly defiled with the blood of originall corruption.
Our Fathers were Amorites, our Mothers Hiti-
Emk. 1. 6. 3. *tites. In this state there is none that doth good,*
ne not one In many things (saith S. Iames) we
Emk. 3. 2. *offend all: nay, in all things we erre sinne all, com-*
ming

to the Reader.

ming short of the glory of God, that is, of that righteousness and holiness which leadeth unto glory. And albeit no man can iustifie his owne integrity, saying, Mine heart is cleane, and my righteousness compleate and perfect, yet a renewed iustified childe of grace, from whom the Lord hath taken away the^a blinded minde, misleading the understanding^b; that pravity of nature, which benumbed^c or abused the conscience^d; enthralled^e and hardened the will; disturbed, and disordered the affections^f, and having rectified and renewed those corporeall senses, which were treacherous Porters^g to let in sinne unto the soule, or forward instruments to execute it^h. This Newborne Christian, who hath not onely the restraining, but renewing spirit, hee may in a qualified sense be said not to commit sinne. For,

1 His sinnes committed are not imputed, because in Christ he is iustified.

2 Comparatively he is no sinner but a Saint, his errors and irregularities not resembling for nature and degree others foule enormities

3 The Newborne Christian seldom sinneth purposely, never plenary with full and pleasing consent; neither totally and finally unto the

^a Eph 4. 17. 18

^b 19

^c 1stay 44. 20.

^d Tit 1. 15.

^e Eph 4. 19.

^f Mark 16. 20.

^g 1 Cor. 8. 7.

^h Rom 7. 23.

6. 20.

1stam 4. 1.

Gal. 5. 17.

Iob 15. 16.

g Math. 5. 29.

30.

h Rom 3. 13.

6. 12. 13.

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1 Ioh. 3. 9.

end, because his seede remaineth in him.

How farre Gods generall providence in the effectuall restraining power of the spirit, worketh in them to preserve them from sinne, and of what force the grace of regeneration is unto them, to keepe them unspotted of the world, and prepare them for growth unto full holinesse, thou hast (courteous Reader) beerein described and discovered unto thee.

Make use of this Modell of Divine instructions, apply the meditations thereof to thine owne heart and conscience, then Gods grace prevailing in thee shalt thou not bee indulgent to thy sinfull corruptions, as others Unrenewed; but intercept the course, and stop the flood gates of sinfull concupiscence, from making an inundation to overspread thy soule: then shalt thou not favour sin, foster, or harbour it within thine heart, but detesting, resist it courageously: being at any time through thine owne infirmities, and Satans temptations, drawne to commit sin, thou shalt doe it unwillingly, grieve for it heartily, weepe with Peter bitterly, endeavouring constantly for the time to come, to hold fast thine innocencie, to preserve thine integrity, and in all things to approve thy

to the Reader.

thy selfe vnto thy heavenly Father, by a gracious antipathy and contrariety vnto sinne, by holinesse of affection, and pliability of imitation, so from thy religious conversation shalt thou reape the blessings of this life, health, wealth, peace, and prosperity, grace, &c, godly contentment, the assurance of thy sinnes remission, and soules salvation: howsoever, in the life to come thou shalt be sure to receive thy reward, having purged thy selfe as God is pure, and beheld Gods face in righteousness, in the resurrection when thou awakest, thou shalt be satisfied with his image, and by beholding of it, shalt be changed into the same from glory to glory. Farewell.

Thine in the Lord Iesus,

N. H.

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The first of these is the fact that the
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 fifth of these is the fact that the
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 seventh of these is the fact that the
 eighth of these is the fact that the
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and bread in the land.

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A DESCRIPTION OF THE NEVV- BORNE CHRISTIAN, (* *)

CHAP. I.

*The drift and scope of Saint Iohn, when he saith,
Whosoever is borne of God, doth not commit
sinne.*



AS Christ hath his Kingdome, so Sathan hath likewise his. The building of Sathans is raised vpon the foundation of sinne: and his subiects are sinners. *Hee that committeth sinne, that is, preadvisedly, wittingly, wilfully, presumptuously, maliciously, constantly, and continually, is of the deuill, in a high nature and degree; contrariwise the children of God can no more agree with the children of the deuill then light and darknesse, the Arke and Dagon, Christ and Belial: for whosoever is borne of God, doth not commit sinne.*

a 1 Ioh. 3. 8.

b Argumenta-
tio a repug-
nantibus, &
incompatibi-
libus
Ver 9.

C

The

c Psal 45.6.

d Math. 7. 23.
 ei op̄at̄ b̄id̄p̄os
 ⁊ āv̄oiar.
 e āīp̄t̄ian i
 maīr.

f Qui (v̄i fa-
 ma per crebuit)
 exorti sunt a
 Nonato Epiph.
 advers̄ heres.
 l. 1. tom. 1. con-
 tra Catharos.
 heres. 99. p. 493.
 g Marlor. in
 loc.
 h Non v̄i non
 fit, sed v̄i ne
 v̄sit: non v̄t
 non in heres,
 sed v̄t in reg-
 net.

i Arctian in
 loc.

j 1 Pet. 1. 21.

k Procl. pro-
 culis profanis.
 p̄of. 5. 177.

The Kingdome of Christ, wherein *righteousnes* and *peace* doe embrace each other, the scepter whereof is a righteous scepter^c, cannot accord with the Kingdome of Sathan, wherein are nothing but hellish horrors, abominable blasphemies and impieties: neither can the subjects of Christ have any correspondence or agreement with the slaves and vassalls of Sathan: who are, as our Sauour describeth them; workers^d of wickednes: Christ his subjects and seruants, are opposite and spirituall combatants with all vnrighteousnesse; for whoseouer is borne of God,^e *doth not commit sinne*.

Not that the regenerate are, or may bee free from euery act of sinne (as the^f Catharists, olde Pelagians, and our new vpstart Anabaptists fondly dreame and imagine) for if a man say that he hath no sinne, he deceiueh himselfe; and the truth is not in him, 1 Ioh. 1. 8. Thoughts of absolute perfection are erroneous. The Apostles ayme is onely to set downe the *end* of regeneration, the^g abolishing of sinne, or to shew the effect^h of an efficient cause, what a striuing against sinne there is in those, whom GOD in the wombe of the Church by his viuiifying and quickning spirit, hath begotten vnto the state of grace, through theⁱ *immortall seede of the word*; they cannot bee wicked following the counsells, and consultations, the projects, practises, and proceedings of the vnregenerate. Their Motto is that of the Poet, *adi profanum vulgus*, *I hate the profanenesse of the common people*, and they say in the words of the Psalmist, *Goe from mee, yee workers of iniquity; for I will*

will keepe the commandements of my God. Like cause like effect¹. Therefore the regenerate hate sinne as their heauenly Father doth: ^m in the same manner, though not in the same degree and measure.

And as an Artificer studieth not to erre in his worke: so neither the regenerate, Gods new-workmen, knowing that the end of their new-creation was to liue piously towards God, giuing vnto him that inward and spirituall worship of the heart, ⁿ wherein he ⁿ especially delighteth; seruing him that ^p searcheth the heart and reines, in truth and sincerity, yeelding vnto him spirituall and ^r faithfull worship, affiance, loue^r, thankfulnessse, ^r feare^r and reuerence: And knowing that another end of their new-creation or regeneration, was to liue iustly towards their neighbours, without prejudice either to their persons or estates, through the lust of the eyeⁿ, sacriligious deuouring of consecrated thingsⁿ, robbing of the common-wealth, beating ofⁿ Gods people to peeces, grinding of the faces of the poore, by enclosures, ingrossings, fore-stallings, Monopolies, priuy^r stealth, robbetrieⁿ, piracie, vpholding theft in others by impunity like the rebellious Princes of Iudahⁿ, that *loued gifts, and followed after rewards, and were companions of sheues.* And moreouer, considering that the end of their new-birth, was to shew all commutative iustice and common equity in their commerce, traffickings, and worldly negotiations; *they rob not the pooreⁿ* because he is poore: neither oppress they the afflicted in the gate, removing

10 *omni causa*
producit effe-
ctum sibi simile.
Arct. in loc.
m *Non secun-*
dum omni mo-
dam aequalita-
tem, sed mag-
nano similitu-
dinem: vltimo
sensu Dionys.
Cartusius in
1 Cor. 11. 17.

n *Pro. 23. 26.*
o *Deut. 5. 29.*
p *1er. 17. 10.*
11. 20.
20. 12.
Psal. 7. 9.
q *Psal. 73. 25.*
r *Deut. 4. 5.*
s *1 Thes. 5. 18.*
t *Heb. 12. 28.*

n *1 Ioh. 3. 16.*

** 1* *Pec. 2. 24.*

x *Pro. 30. 25.*

y *Zach. 5. 3.*

z *Pro. 1. 18.*

a *Isai. 23.*

b *Pro. 22. 22.*
Amos 5. 12.

c Io. 13. 6.

d Pro 10. 14.

e Amos 8. 4.
Deut. 25. 13.
fi 4.

g A R. 8. 19. 20.

h Isa. 55. 2.

*Auidi, auidi
matura parum
est. Chorus in
Herc. Oetao.
Sen trag.
k Phil. 3. 19.
l Vixi miserum
gloria peccati.
Chorus ibid.
m Non hoc pri-
mum peccata
vulnus mea
fenserunt, gra-
uiora tali. Oc-
tauia (sen trag.
n Hic nullo fine
beatum — cap-
mi opes, gaudi-
iubiam, &
congesto pau-
perum aura dñi.
Chorus in Her-
fur. Sen trag.*

the ancient land-marks set by their fore-fathers. The sinne of factors, executors, depositaries, ^c lu- daizing in-matters of assignement, and deputation, credit, trust and confidence, cleaueth not vnto them. They debase not that which they would buy ^d (saying with that crafty chapman in the Pro- uerbs) it is nought, boasting afterwards of their good penny-worthes. They inhanke not the pri- zes of things; ^e they count not ^f a stone and a stone; an Ephah and an Ephah, baggage, and abominable things. They offer no money for ^g the vnuendible gifts of the holy Ghost, neither purchase they the cure of soules; or ^h vnprofitable pardons and in- dulgences, with superstitious Papists; of the re- tayling Priests, and engrossing Iesuites. That which sufficeth nature, will not content greedie cormorants, ⁱ but they that haue God for their God, make not their belly their God ^k: they mind not earthly things, with those whose end will be damnation. The ambitious haue their anxieties: ^l neglect of the aspiring *HAMANS* (desiring, not de- serving honour) doth gripe and grieue their hearts, and much trouble the inward peace and tranquilli- ty of their mindes. The renewed and resolu'd Christian careth not to be disesteemed: hee goeth through good and euill report, as being not the first or greatest wound which his heart hath felt, ^m and contentedly endured. The vsurers heart (accor- ding to his Art) goes after his couetousnesse, ⁿ hee seekes to glut his hunger-stau'd-appetite with gold: the new-borne Christian preferres diuine wisdome, sauing knowledge, and the sanctifying graces

graces of the spirit. And as for wrongfull detay-
ning of the labourers hire^o, the stray, or lost
thing^p, or that which was borrowed^q, the sale of
iustice or iniustice (taking gifts, which blinde the
wise, and peruert the words of the righteous^r) they
accustome not themselves hereunto; neither pam-
per they either Popish Priests, Monkes, or wande-
ring Mendicants, without a righteous considerati-
on of the^t pouerty of their cause. But being cal-
led vnto^u liberty in giuing, and facility in^v lending,
equity^x in bargaining, and to haue regard vnto the
vility and welfare of their neighbours, doing vn-
to them, as they^y would be done vnto; to keepe
the couenants and conditions in all^z contracts, to
restore pledges^a, to bee moderate in seeking their
owne^b; (not persecuting law suites with rigour and
extremity;) to make^c restitution for any the
least vniust and iniurious behaviour, either to the
party wronged, or to his kindred, or if none bee
found, to God and the Church; knowing this, the
new borne giue not themselves ouer to the com-
mitting of the vices which are contrary to the
afore recited graces; for *whosoever*, &c. 1 Ioh. 3. 9.

And for as much as one end of their regenera-
tion is to liue, as piously towards God, righte-
ously towards their neighbours, so soberly to-
wards themselves; they will not therefore con-
sume the creatures vnlawfully vpon their lusts,
for the consummation and satisfying of their sen-
sualities, and voluptuousnesse: they^d beate downe
their bodies, suffering not their hearts^e to be ouer-
charged with surfetting and drunkennesse: they

^o Leu. 19. 13.

^p Ver. 6. 3.

^q Psal. 37. 21.

^r Exo. 23. 8.

^s Pro. 29. 7.

^t Pro. 11. 25.

^u Psal. 37. 26.

^v Leu. 25. 14.

^x *Quod tibi fe-
ri non vult, alie-
ri ne feceris.*

Math. 7. 12.

^y Psal. 15. 4.

^z Ezek. 18. 16.

^a 1 Cor. 6. 7.

^b Leu. 19. 8.

^c Iam 4. 3.

^d 1 Cor. 9. 27.

^e Luk. 21. 34.

f *Modice i.*
Modice.

g *Opima san-*
ctas victimas
ante aras fe-
cit. Manto in
Hippolyt. Sen.
Trag.
h *Rom. 12. 2.*

i *Aut aliud,*
aut nihil, aut
male agendo.
Sen.

k *Faciendo*
quod non est
opus suum.
Marlor in loc.

l *Mich. 6. 8.*

doe not alwayes feast, but sometimes fast, vsing the creatures ^f sparingly for necessary sustentation, not intemperate ebriety, or any luxurious delectation; inordinate, or immoderate saturation. The replenish'd Altars of their gratefull hearts, send vp the incense of praise, offering rich ^g sacrifices to the God of all goodnesse, and not to the idoll of their owne bellies. Prouing and approuing that good, acceptable, ^h and perfect will of God, they will not figure and conforme themselves vnto this present world: but as being renewed in the spirits of their mindes, their conuersation shall in proportion answer Gods new worke of grace. And in a word, hence it is that they bend not their wits, or frame their imaginations to erre in their duties of righteousness and deuotion, or in their works of Religion and Christianity, leauing ⁱ them vndone, doing them amisse, or which is worst of all; working ^k wickednesse, which is none of theirs to doe; they will not gloze with Trencher Chaplaines, and sinne-soothing Parasites, or defend grace-despising-Atheisticall scoffers, or tolerate in any the least carnall contradictions, reasonings, and disputing against the beleueed truth: they will not lye with lyers, deceiue with deceiuers, blaspheme with blasphemers, profane the Sabbath, or runne vnto excessse of ryot with lewd libertines, deuoyd of restrayning grace. Their endeauours are, according to the exhortation of the Prophet *Micah*, ^l to doe iustly, to loue mercy, to walke humbly with their God; and to keepe themselves vnspotted of the world: for who-
soeuer

foeuer is borne of G O D , doth not commit sinne.

In which proposition (as in all others) we haue a subiect and predicate : the subiect or thing spoken of, is the New-borne Christian : and the predicate, that which is spoken of him ; hee doth not commit sinne.

In omne propositione.
1 Subiectum.
2 Predicatum.
3 Popula.

In which words the Apostle layeth downe a two-fold description of a childe of grace.

1 *Natus ex Deo.*

1 His celestially natiuity :

2 *Peccatum non facit.*

2 An holy antipathie, and contrariety vnto sinne and impiety.

3 *Est, non facit.*

The first poynts at God, the Author and efficient cause of the new birth.

Who



CHAP. II.

Note 1.

Renati ex Deo
uari.

m Non sunt
mati filii dei
carnalis & vul-
gari modo, ex
sanguinibus
menstruis fa-
mina, qui (vt
Plin. l. 7. hist.
nat. c. 15.) car-
nalis genera-
tionis materia
sunt. Schast.
Barrad tom. 1.
l. 4. cap. 10 p.
140.

n Isa. 43. 1.

o My servant.

Isa. 44. 1.

p Isa. 19. 26.

q Fit, non nas-
citur Christianus
Tertul.

r Phil. 2. 13.

Who are New-borne, they are borne of God.
Renned Christians are the Almightyes sonnes
and daughters, ^m not by naturall generation,
but spirituall regeneration.



Ngels differing in nature from men,
(per antithesin) in opposition to men
are termed the sonnes of God. *Iob* 1. 6.
All men generally by creation are
the children of God; Christ parti-
cularly by eternall generation, and Christians spe-
cially by the grace of regeneration. And this the
Lord assumeth wholly vnto himselfe, saying, "I
the Lord that created thee, O *Iacob*, and that for-
med thee, O *Israel*, &c: As if the Lord should haue
said, It is not from either power or disposition of
thine owne, that thou hast thy new-creation, and
effectuall calling vnto the state of grace: but by
me^o *Iacob*, and *Israel* whom I haue chosen, that
thou art mine^p inheritance, *Chap.* 19. 26. No man
is borne^q but made a Christian. Hereunto of our
selues we haue neither power dispositiue, nor abi-
lity preparatiue, neither skill nor will, but all from
him who^r wo: keth in vs both to will and to doe
of

of his good pleasure. Why^t is not one Christian borne of another? it is the demaund of St. Augustine; hee answeres it thus: because (saith hee) it is not generation, but regeneration which makes a Christian. No man^t being onely naturally borne, but by being New-borne, is cleansed from his iniquities. As sinne is by propagation, so righteousness by regenerationⁿ. The corne^{*} yeeldeth chaffe, the circumcised conuayeth the fore skinne of the flesh, and the faithfull infidelity vnto their posterity. Wherein lyes the fault? not in the grace of regeneration, which is a worke of Gods diuine and blessed spirit; but in the corrupt seede of mortall mans viciosity and carnality. Parents cannot conuay vnto their posterity, that which they neuer had in themselues, as of themselues. Man may beget a sonne, as Adam did^x Seth, in his owne likeness, (not after the image of G O D) which S. Paul expoundeth of^a knowledge, ^b righteousness and true holiness; but in his owne likeness for misery^c, mutability^d, mortality^e: hauing a priuation of all vertues, and a deprauation of all the faculties of the soule, and members of the body. It is GOD alone which changeth the heart, rectifieth the iudgement, restraineth the will, sanctifieth the affections, reformeth our man-

Quare de Christianis non nascitur, nisi quia non facit generatio, sed regeneratio Christianos.

Aug. rom. 7. de pec. mer. & remis. cont. Pelag. l. 3. c. 9. p. 727.

Peccatum nemo nascendo, sed omnes renascendo mandantur. Idem. u. Peccatum ex propagatione, quemadmodum infirmitas ex regeneratione. Idem.

Frumenta paleam, & praputium circumcisi, fideles infidelitatem in posterum traiciunt. &c. Idem.

x Gen. 5. 36. anno mundi 130.

a Col. 3. 10. b Eph. 4. 24.

c Conceptio nostra est culpa, nasci miseria, vivere paues, mori angustia. Io. Gerh. Med. 38. d Hominum quid vita? Cylindrus. Dum crescit, simul decrescit, dum augetur simul minuitur. Idem. e Heb. 9. 27. Quid est homo? mancipium mortis, viator transiens, bulla leuior, momento breuior, imagine vanior, somno inanius, vitro fragilior, ve ro mutabilior, vniua suspacior, somno fallacior. Nil nisi terra sumus, sed terra est nil nisi fumum: Sed nihil est fumus; nos nihil ergo sumus. Io. Gerhard: med. 38. p. 283.

D

ners,

f 10. 1. 13. Both
Bede and Tho-
mas Aquinas
 by bloud vn-
 derstand *femi-*
na maris &
femina a com-
plexu coniugii,
 which though
 they haue the
 first place in
 naturall ge-
 neration, yet
 none in spiri-
 tuall regene-
 ration, *Schoff.*
Barrad. tom. 1.
l. 4. c. 10. p. 140.
g lam. 1. 17.
h Coronis A-
mes. art. 1. de
electis p. 66.

Ius illud fili-
ationis. Idem.

k variis, vt
factis suis, non
vt fiant. Beza, in
10. 1. 12.

ners, conformeth vs vnto the image of his sonne which formeth vs a new in the mold of the word by his holy Spirit. No man by nature is the New-man. The spirituall birth is not of bloud, nor of the will of the flesh, nor of the will of man, but of the will of God. The power to become a childe of God, is not from beneath, but from aboue; euery good & perfect gift is from aboue, and commeth downe from the Father of lights. As many as receiued him, to them hee gaue power to become the sonnes of God.

Obiect. Faith in order of time (say the remonstrators) goeth before adoption, and is the cause that any are the children of God: for they that receiue Christ by faith, he makes them his children. *10. 1. 12.*

I answer: if they vnderstand such an order as is betweene generation, and filiation; vocation, and the function or execution thereof; (which is not any reall, but rationall order; to be distinguished rather by apprehension of thought, then distance of time) they say nothing to the point.

Secondly, if with the Romanists they interpret, that power to become the sonnes of God, not of any present dignity accompanying faith; but of some absent and future power; the very words of the Apostle refute them: where *Beza* rendreth the word in the originall^k in the time perfectly past, and not in the future: to signifie that wee were made the sonnes of God, and then beleeued; or else to giue vs to vnderstand, that there is no other distance betweene faith, & this dignity of filiation,

or

or of becomming the sonnes of God ; then there is betwixt generation and the indiuiduall honour thereof. As dignity and honour accompanieth the childe of a Prince or Noble man : so the honour of being the sonnes and daughters of God, goeth with the New-birth and faith. For charity and dignity caused by the charity or loue of God in the phraſe of the Apoſtle, ſignifieth one and the ſame thing : ^k Behold what loue, that is, what dignity and honour of loue the Father hath ſhewed vnto vs, that wee ſhould be called the ſonnes of God. The Apoſtle S. *Paul* ^l ſpeaketh of the tranſcendencie and exceeding greatneſſe of the power of God towards beleeuers : and teacheth the Ephreſians to pray for the manifeſtation thereof in themſelues, knowing that without it they ſhould be altogether weakeneſſe and infirmity it ſelfe, altogether backward, vnwilling and indiſpoſed vnto that which is good, If God open not our hearts, as once he did the heart of *Lydia* ^m ; wee are altogether deficient : wee faile, and come ſhort of grace.

To be borne of God, is to receiue power of God, to become his children, who were by nature the ſonnes and daughters of men ; but now, by a ſupernaturall power, and worke of grace ; are made ⁿ the children of Almighty God. So Saint *James*, ^o of his owne will begat hee vs by the word of truth. That Chriſt is the Adopted ſonne of God we read not ^p ; nay, we are taught the contrary by *Athanaſius*, namely ; that hee was begotten of the Father before all worlds. The Scrip-

^k 1 Ioh. 3. 1.

^l Eph. 1. 19.

^m A.C. 16. 14.

ⁿ *Efficiuntur autem per gratiam, non per naturam. Nam ſi per naturam filii eſſemus, nunquā aliud fuiſſemus. Iuſtinus Paganus. Locus. 1 ſag. 1. 3. c. 24.*

^o *Voluntariē genuit. Iam. 1. 18.*

^p *Sant. Paganus. Ibidem.*

q Rom. 8. 15.
 25.
 Ephc. 1. 5.
 Gal 4. 4.
 1 Non co-
 quante natu-
 ra, sed adop-
 tante gratia
 renascimur.
 Sant. pag. Lu-
 cens. 1. 3.
 c. 24. vi supra.
 5 Eph. 4. 22. 23.
 * Col. 3. 10.
 2 Cor. 5. 17.
 1 Pet. 2. 2.
 11 Opera trini-
 tati.
 1 Quo ad in-
 tra.
 2 Quo ad ex-
 tra.
 1 Divisa &
 in communi-
 cabilia.
 2 Indivisa &
 communica-
 bilia.
 * Athanas.
 Quicumq; vult.

tures in sundry places make mention of our adop-
 tion: which evermore is effected not by natures
 efficacie and co-equality of vertue with the po-
 wer and working of the Adoption of grace. Ha-
 ving put off the Old-man, which is corrupt, ac-
 cording to the deceivable lusts, and being renew-
 ed in the spirits of our minds: putting on the new
 man, which is renewed in * knowledge, righteouf-
 nesse, and true holinesse; being in Christ and new
 creatures, (2 Cor. 5. 17.) and as new-borne Babes,
 desiring the sincere milke of the word; the rea-
 son is rendred by the Apostle: for we are his new
 workmanship, created in Christ Iesus vnto good
 works. The works of the Trinity (as the Schoole-
 men speake) are either internall, or externall: the
 internall works, such as the Father to beget, the
 Sonne to be begotten, and the Holy Ghost to pro-
 ceede; they call diuided and incommunicable:
 because what the one person doth, the others doe
 not. For the Father * is made of none, neither
 created nor begotten. The Sonne is of the Father
 alone, not made, nor created, but begotten. The
 Holy Ghost is of the Father and the Sonne, nei-
 ther made, nor created, nor begotten, but pro-
 ceeding.

The second sort of the works of the Trinity,
 are externall: such are, our election, creation, re-
 demption, iustification, sanctification, preservation,
 and the like, and therefore are called vndiuided
 and communicable works: for that they cannot be
 appropriated to any one person, but may indiffe-
 rently be applied vnto the three persons in the Tri-
 nity.

Who.

Whosoeuer is borne of God, it is an indefinite speech, not pointing at any singular person, (as *Iohn Baptists* finger did at Christ, when hee said; *Behold the Lambe^x of God, &c.*) but inclusiuely comprehending the three persons in the Trinity; insinuating that it is of God the Father, God the Sonne, and God the Holy Ghost, that we are new-borne.

As the Trinity wrought in the Creation: so they are Agents likewise in our sanctification, regeneration, and thelike. In the beginning^a God created, &c. *dixi creauit, &c.* where *Moses* conioyning a Nowne plurall, signifying God, that is, the Trinity; with a verbe singular, signifying to create; giues vs to vnderstand, that a Trinity of persons in the vnity of Essence, created the world. That the Father, Sonne, and Holy Ghost, three persons, and one onely God; most^c simple, without mixture or composition; eternall^d, without beginning or end; infinite^e, without comprehension of place or thought; constant^f, without shadowe of change; absolute in power, holinesse, and glory, laid the foundations^g of the earth, that it should not be remoued for euer. *Dixit & factum est*: hee spake the word, and all things were created.

The Sonne^h likewise, the second person in the Trinity, was an Agent in the Creation, co-operating with the Father. And the Holy Ghost is said, when the earth was without forme, to haueⁱ mooued vpon the waters: by a word which signifieth

in his Apologi for the Christians. *Clemens Alexandrinum lib. Pedagog. Tertull. Apologes. Sanctum Cyprian contra Iudaos. i Gen. 1. 2.*

x Io. 1. 29.

a Gen 11. 1.
b Singula sunt
in singulis, &
omnia in sin-
gulis, & sin-
gula in omni-
bus, & vnum
omnia, Aug 1.
6. de trim. c. vlt.
Dum est indi-
uisum, vnum in
trinitate, &
inconfusum, tri-
num in vnitatem.
Iustinus.

c 1 Ioh. 1. 5.
d 1 Tim. 1. 17.
e 1 Reg. 3. 27.
f Iam. 1. 17.
g Psal. 104. 5.
101. 25.
136. 5.

Wisd. 11. 17.
h Io. 1. 1. 2. 3.
Heb. 1. 2. Ignatius in epist.
ad Tarsum.
Iustinus Mar-
tyr. in oratione
ad Gracos. Iro.
nem 1. 2. c. 2.
aduers. heres.
Athenagoras

k Psa. 33. 6.
Iehouah.
Verbum.
Spiritus.
Iehouah Exo.
15. 3. ab Hanaab
Or Hanaab esse :
ita deus est a
se ipso, ut sit
suum esse. Li-
tera omnes (in
Iehouah) sunt
spirales, ut de-
notetur deum
esse spiritum.
P. Martyr. loc.
com. c. 11.
! Sicut mens
copitando in
seipsum refle-
ditur, &
λόγος inter-
num gignit :
ita mens illa
aterna, qua est
Dei pater ;
in seipsum in-
teligendo re-
flectens, λόγος
eternum modo
ineffabili ge-
minis : & sicut
exterior λόγος & λόγος interioris effigies quasi est : ita aeternus ille λόγος ὑποστατικὸς
aeterni patris imago est, & maiestatis character, Heb. 1. 3. λόγος quasi λόγος, the per-
son speaking with, or by the Father. λόγος & verbi Dei argumentum & subiectum.
Act. 10. 43. Luk. 24. 27. Io. 5. 45. Act. 3. 12. 13. 25. in Spiritum, quia spiritualis, siue ex-
pans corporis, Luk. 24. 39. 2. quia spiratur a patre, Isa. 61. 1. Luc. 4. 18. & a filio, Io. 10.
22. ergo dicitur Spiritum filii, Gal. 4. 6. ab utroque procedis, Io. 14. 16. 15. 26. Spiritum
Sanctum, Isa. 63. 10. 2 Cor. 13. 14. id est, sua natura & effectum, quia electorum sancti-
ficator, 2 Cor. 3. 18.

to sit, hatch vp, and breed life ; in which respect he is termed the quickning spirit. By the word of the Lord were the heauens made, and all the hoast of them by the breath of his mouth. Where wee haue^k *Iehouah*, the Father ; the Word^l, the Sonne ; and the Spirit, or Holy Ghost^m, all ioyntly concurring, in creating, and conseruing the world, with the creatures therein. Thus in the externall worke of iustification, and sanctification (where in the guilt and impurity of sinne are not imputed to vs) they worke ioyntly : 1 Cor. 6. 11. yee are washed, iustified and sanctified, in the name of the Lord Iesus, and by the spirit of our God.

There are two parts of Sanctification. First, mortification through the vertue of Christs passion, Rom. 6. 7. Secondly, viuification, or quickning vnto newnesse of life, by the powerfull rising of Christ from the dead, Rom. 1. 4. and both are the workes of the Trinity. Wee are washed in the name of the Father, iustified in the name of the Sonne, and sanctified in the name of the Holy Ghost. And thus Act. 20. 28. redemption, sanctification, and regeneration, are indifferently attributed vnto each of the three persons. As in the Creation, when the earth was without forme, the spirit moued vpon the waters : so in our redemption and regeneration, when the minde of man was

without

without forme, the spirit moued vpon the sinfull waters of our soules. God the Father said, Let there be light in the greater world, and God the Sonne and Holy Ghost said, Let there be knowledge in the soule of man the lesser world. Let there be a firmament (said the Father) let the will of man be confirmed in that which is good, said the Sonne and Holy Ghost. God the Father said, Let the waters be gathered together in one place: God the Sonne and Holy Ghost said, Let many graces bee vnited in one soule. God the Father said, Let there bee lights in heaven. God the Sonne and Holy Ghost said, Let the lights of Faith, Hope, and Charity bee fixed in the beleeuing soules. God the Father said, Let there be flying fowles. God the Sonne and Holy Ghost said, Let there be meditations in the minde of man flying vpwards, and soaring aloft by spirituall and heavenly-mindednesse. God the Father said, Let vs make man in our imageⁿ. God the Sonne and Holy Ghost said, Let man bee made vnderstanding, *Col. 3. 10.* wise, iust, *Ephe. 4. 24.* and holy, *Heb. 6. 27.* according to our likenesse. In the creation God the Father breathed into man the breath of life, or rather as it is in the Hebrew verity; the breath of liues: In him wee liue, moue, and haue

n Gen. 1. 26. Which image consisteth of foure parts & excellencies.

1 A reasonable and immortall soule, *Io. 1. 4*

Job 10 12,

2 True wisdom adorned with the same knowledge,

Col. 3. 10. and holines, *Eph. 4. 24.* truth in

the inward parts, *Psa. 57. 6.*

3 A body endued with beauty, strength & immortality,

1 Cor. 11. 7.

4 Dominion and soveraignty ouer the creatures, *Gen. 1. 28.* *Psal. 8 6.* *2 Cor. 13 27.* *Vid. Sebast. Barrad. de soc. Iesu, tom. 3. comment. in concord. G. I. I. Euang. l. 10. c. 8 p. 446.*

Tho. Aquin. 1. p. 93. art. 4. imago creationis, Gen. 1. 24. 2. Recreationis siue renouationis, qua in solo iustis reperitur. 3. Similitudinis, 1 Io. 3. 1. quæ solum in beatis & glorificationis in calo. 1. Naturalis. 2. Supernaturalis. 3. Gloriosa. Falsum est homo ad imaginem dei, secundum memoriam, intelligentiam & dilectionem; ad similitudinem, secundum innocentiam & iustitiam. Mr. Sent. l. 3. Dist. 6. Falsum est homo, & nihil. Domino Deo tuo. Amb. 6 eximere c. 8.

our

our being, *Act. 17. 28.* from him haue wee vegetiue, sensitiue, and reasonable soules: *Gen. 2. 7.* life, breath, and being. As wee haue our *esse* and being of nature from him: so likewise our *benefesse*, our spirituall-well-being of grace. The Ministry of the Word is compared vnto a glasse: reflecting vnto the people of GOD his glory, which wee with open^e face beholding, are changed into the same image, from glory to glory, but it is of the Lord the Spirit, *2 Cor. 3. 18.* God by his Word shining in our hearts (*Chap. 4. 6.*) Doth giue vnto vs the light of the knowledge of his glory, but it is, as the Apostle saith; in the face of Iesus Christ^p: and *Chap. 5. 5.* Hee that hath wrought vs for the selfe same thing, is GOD, &c. The graces of corroboration, and Christs cohabitation with vs, are a graunt proceeding from the riches^q of his glory. God^r beginnes and perfects good workes, and worketh^t in vs both to will and to doe of his good pleasure. It is God which deliuereth vs from the^v power of darknesse, and translates vs into the Kingdome of his deare Sonne: making vs meete to bee partakers of the inheritance with the Saints in light. By him are wee begotten againe, &c. ^u and *Ver. 23.* being borne againe, not of corruptible seede, but of incorruptible seede, by the word of GOD, which abideth for euer. Compare *Iam. 1. 18.* It is hee which hath called vs out of darknesse, into his meruailous light^{*} and vnto grace; that wee^x should inherite the blessing. Wee are his^y workmanshippe, created in Christ Iesus vnto good works.

o 2 Cor. 3. 18.

p 2 Cor. 4. 6.

q Eph. 3. 16. 17.

r Phil. 1. 6.

s 2. 13.

t Col. 1. 12. 13.

u 1 Pet. 1. 3.

* 1 Pet. 2. 9.

x 3. 9.

y Eph. 2. 10.

works. Louing GOD, or ouercomming the
world, 1 *leb.* 5. 41. wee are borne of him, and
know him^r, and heere, not committing sinne, we
are borne of God: Hee is the Author of our
regeneration or New-birth, which in
Scripture is called the first resur-
rection. *Rev.* 20. 6.

1 Iohn 4. 7.

E

That

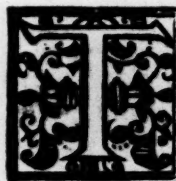


CHAP. III.

*That man in the state of nature and corruption,
bath neither power disposing him, nor ability
preparing him, to the receiuing of grace, or
to become a spirituall man, and New-borne
Christian.*

SECT. I.

How farre a naturall man may proceede.



He Scripture euidenth the carnall
mans insufficiencie for the enter-
tainement of grace: of such Christ
saith, that without him they can
doe nothing; that is, not simply and
absolutely, but comparatiuely, no-
thing so much as others that are gracious, and
New borne Christians.

Yet (I confesse) they may, though reprobate
persons, goe some degrees in Christianity. And
this the word doth witnesse by a foure-fold attri-
bute giuen vnto them.

1 Pru-

1. Prudence : howsoever like *Ephraim* they are sometimes Doves deceived, ^a without an heart.

1 In matters spirituall, when in the quest and pursuit of their saluation, they make not to Almighty God, the strong rocke of their defence, but make wrack vpon the sands, the vnſure ground of Masses, Trentalls, Indulgences, Pardons, the number, (not the weight) of Prayers: nay, vpon their owne good workes, which are no better then sinnes, passing the sands in number.

2 In matters temporall, when from the breasts of consolation and refreshing, they flye and call to Egypt, or goe to *Ashur*.

Yet for the most part they are subtil and wise in their generations ^b.

2. Pharisaicall righteousnesse ^c which is ^d bare speculatiue knowledge without practise & action.

The summe of Christian Religion, is to imitate him whom wee worship ^e, and the things of our Religion consist in deedes ^f and not in words. Christians ^g should not onely say but doe. But alas! naturall men ^h they may haue much science, but little conscience; because whilst they ⁱ speake Gods word, they doe their owne works.

3 They may in some sort be deuout, and giuen to prayer: but the dead flye of hypocrisie marres this sweet oyntment: for their orizons are but babblings, and their supplications but eye-seruice: they inuocate God, whilst hee seemes to behold them with the eye of his grace and fauour, in the dayes of their prosperity; or whilst the world lookes on them, applauding their goodnesse: so

E 2

that

1 Prudence.

a Hof. 7. 11.

1 De Indult.

nondum rema.

tu dices Paul.

luz Rom. 2. 18.

quod habeant

cognitionem

legis, & pos-

sint, alioquin-

dicare, sed quod

ipsi non faci-

ant legem.

Dr. Bens. in

Hof. 7. 7 p. 70.

71.

b Mat. 11. 25.

2 Righteous-

nesse.

c. Mat. 5. 20

d Nuda pro-

ptis & subtilis

doctri-

e St. August.

f Iustitiam

gē λίγην μόνον

ἀλλὰ ὅτι ναι

ποῖν Χριστι-

νός. Ignatius.

h Multum sci-

entia, parum

conscientia

Io. Gerhard ep.

med.

i Dicunt quia

dei sum, faci-

unt quia sua

sunt. D. Boys.

postil.

3 Deuotion.

^k Math. 6. 5.

^l Ioh. 4. 22.

⁴ Earnest en-
deavours,

^m Is. 16. 2.

that whilst they pray to be seene of men^k, they adore some idoll of their owne, and worship^l they know not what.

They may haue not onely thoughts, but euen desires & endeavours of^m doing God good seruice: all which are either blasted in the bud, or interrupted from progresse and growth vnto maturity.

SECT. II.

The naturall man hath not onely his impediments and pull-backes, but contrarieties, oppositions, and enmities vnto the state of grace, for

ⁿ I Cor. 1. 34.

^o Mat. 22.

^p Luk. 1.

^q Rom. 1.

^r Eph. 4. 17. 19.

^s Tit. 1. 15.

Eph. 4. 19.

Mark. 10. 10.

^t Cor. 8. 7.

^u Isay. 44. 20.

^v Rom. 7. 23.

^{6. 10.}

^{* Math. 5. 29.}

Intrauit mors

per fenestram

^x Ro. 6. 12. 13.

^{3. 13.}

^{2.}

I HE vnderstandeth not the things of the Spiritⁿ, they are foolishnesse vnto him, neither can hee know them, because they are spiritually discerned. Naturall men (like the Sadduces) they erre, not knowing the Scriptures^o, hauing not the knowledge of saluation^p, being vnexpert in the word of righteousness, and like the Gentiles,^q voyd of sound knowledge, sitting in darknesse, and in the shaddow of death; their darkned mindes mislead them^r, their^s benumbed consciences abuse them, making them to feede on ashes^t; their wills are enhrallled^u, their hearts hardened vnto euill, *Eph. 4. 18.* their affections disturbed and disordered, *Iam. 4. 11. Gal. 5. 17. Iob 19. 16.* the senses of their bodies are as^v *Porters* to let in sinnes, and instruments to execute^x the same.

Secondly, they haue not onely in them an vtter

ter^a disability, but an^b enmity vnto that which is good; and a naturall pronenesse vnto all manner of euill: whereby it comes to passe, that their hearts being corrupted, their mindes and consciences defiled; out of the euill treasure of their polluted and depraued hearts they produce^c nothing but swarmes, and coueyes of sinnes. Nature degenerated cannot doe the works of the regenerate: they saour^d continually of that sinfull liquor wherewith in *Adam* they were seasoned. What is light vnto darknesse^e, or an euill will to the working of good? It is the nature of darknesse to eclipse and obscure the light, and of a froward and peruerse minde to prevent good actions. They may see and approue with *Medea*^f the things which are honest and good, notwithstanding they will follow the conducts of their sensuall and sinfull s^{yn}-brideled wills. The veile of *Moses* being not taken from their blinded mindes^h, becomming vaine in their inuentions, through the darkning of their foolish hearts; they haue their carnall reasonings and contradictions against the regular precepts of Preachers, against their publique ministring and dispensing of the word of righteousnesse. Those high imaginations of theirs, which should bee dejected, are by them^k erected, and exalted against God, and the gracious influence, and operations of his blessed Spirit.

What will^l this babler say? it was the bellowing of those Kine and Bulls of Bashan, the Epicures^m, Stoicks, and Athenean Philosophers, who (in the heat of their conflicts with the Apostle)

E 3

belched

a Rom 7.18.
b Rom 8.7. in
abstracto.

c Math 13.19.
Mark 7.24.

d *Quos semel est
imbuti a recens
seruabis odo-
rem testa diu,
Etc. Hor.*

e *Quid tene-
bra ad lucem?
quid voluntas
mala ad bonū
cooperabun-
tur? Syntag-
ma. Wigand.
p.135.*

f *Vide meliora,
proboque;
deteriora se-
quor. Med. sen.
Trag.*

g *Sic volo, sic
iubeo, stat pro-
ratione volun-
tas*

h a Cor. 3.14.
15.

i Rom. 1.27

k 2 Cor. 10.5.

l *Quid vult
Spermologus
hic dicere,
A. 17. 18.
m Epicurus de
grege porci.
Hor.*

belched out their horrible and hideous blasphemies and euill speeches: intimating and pretending that they would not be brought into^m captiuitie, vnto the obedience of Christ. The flesh euer lusteth in them against the spiritⁿ, and neither can, nor will they doe the things they should. They cannot thinke a good thought, which is a grace^o infused; nor speake a good word, which is a grace effused and^p vttered; nor doe a good work, which is a grace^r diffused, and spread abroad. For what is sinfull mans sufficiency, without God, but impotency and deficiency, not onely a naturall procliuity vnto all manner of impieties, but refractarinesse, and rebellion against God and his Law: Paul by the pensill of the Spirit, paints them out in their colours, when he calls them foolish, disobedient^t, deceiued, seruing diuers lusts and pleasures, liuing in malice and enuie, hatefull, and hating one another. These are sinne tutors, Doctors of iniquity, reading Lectures of damnation to seduced nouices, and silly Profelites: who subuert whole houses, teaching things which they ought not, for filthy lucre sake. Like the Cretians, they are alwayes lyars, euill beasts, slowe bellies. To their vnbeleeuing mindes nothing is pure, but euen their consciences defiled: professing that they know God, by their workes they denie him,^t being abominable, and disobedient, and vnto euery good worke reprobate. These are those children of disobedience, in whom Sathan ruleth and raigeth, leading them captiue to doe his will. His workes they will doe, because they are of their Father

m 1 Cor. 10. 5.

n Gal. 5. 17.

o *Gratia infusa.*

p *Gratia effusa.*

r *Gratia diffusa.*

t 1 Cor. 3. 5.

s Tit. 3. 3.

Epimenides.

t Tit. 1. 16.

ther the deuill ^u. The naturall man ^{*} is termed
 somtimes the earthly ^x, sometimes the carnall man
 (*Rom. 7.*) and sometimes the old man ^y, and his ^z old
 age hath instructed him in a world of wickednes:
 and that which is seated in the bones, will neuer
 out of the flesh. When the Leopard shall change
 his spots, and the Æthiopian his skinne, then shall
 they being accustomed to doe euill, learne to doe
 well. The whole world lyeth in wickednesse.
 The children of this world are an euill and adulte-
 rous nation and generation, prodigall children ^a,
 vniust stewards ^b, vnprofitable ^c and euill ^d ser-
 uants; workers of wickednesse ^e, a generation of
 vipers ^f, children of that euill one the deuill ^g, dead
 in sinnes and trespasses, and can we expect that any
 goodnesse should proceede from *Gadarenes*, or that
 swinish, lustfull, luxurious, and sinfull men should
 haue in them any strength of grace to bring forth,
 as of themselues, the fruits, and works of righte-
 ousnesse? The regenerate onely who haue their
 share in the New-birth can doe this.

^u Io 8.44.

^{*} *φύσιος.*

¹ Cor. 2.14.

^x 1 Cor. 15.

^y Rom. 6.6.

Eph. 4.22.

Col. 3.9.

^z *Ætæ ne-
quitiæ longa
magistra fuit.*

^a Luk. 15.

^b Luk. 16.

^c Math. 25.

^d Math. 18.

^e Math. 7.

^f Mat. 3. & 12.

^g Math. 13.

² Ioh. 13.

Act. 13.



CHAP. III.

SECT. I.

Of regeneration, and what it is to be a New-borne Christian.

Regeneration, it is a grace of God, by which through a gift of the Spirit^h, the Ministry of theⁱ Gospel, and the effectuall working of Baptisme^k, the old man being mortified, the new man raised vp, and the whole man in both soule^l and body^m viuiified; they that are thus renewed, hauing the righteousnes of Christ imputed, the testimony of their sinnes pardoned, and the hope of eternallⁿ life and glory to be receiued; they walke, and talke, and leade their^o liues as become New-borne Christians, in all peace and godlineffe: perseuering in grace, vntill that ancient society of the soule and body be

h Act. 2. 38.

i 1 Pet. 4. 14.

k 1 Cor. 3. 10. 12.

l 1 Pet. 1. 19. 23.

2. 2. 21.

m 2 Pet. 1. 3.

n 1 Ioh. 1. 1.

Rom 1. 16.

15. 19.

o 1 Cor. 1. 18.

2 Cor. 10. 4. 5.

Gal. 3. 2.

k *Dua scopi
propositi sunt
in baptismo.*

1. *Vi abolet
corpus peccati.*

2. *Vi viuat*

spiritu, & fructum habeat homo in sanctificatione 3 *Basile de spiritu sancto. Cap. 15.*

Vid. Rom. 6. 3. 6. 1 Pet. 3. 21. Tit. 3. 5. 1 1 Thef. 5. 13 Eph. 12. 23. m 2 Cor. 5. 1.

n 1 Pet. 1. 5. o Regeneratio alterius vita sustinuit est (quod etiam ipsum nomen declarat) 3 Basile de spiritu sancto. c. 15.

diuelled,

diuelled, and sundred; vntill death by an insensible surprise suffocate the inuironed heart, and there be a cessation of the soules functions: because as St. Peter speaketh; they are kept by the power of God vnto saluation, 1 Pet. 1. 5.

And to speake effectually of Renouation, from the effect; It is the changing of flesh into the Spirit, without which we can neither be made members of that inuisible Church militant heere on earth, whose names are written in heauen; nor inheritous of glory with the Saints in light in the inuisible Church triumphant in heauen: which our Sauour secretly insinuateth and suggesteth, in those words of his vnto Nicodemus. Except a man bee borne againe of water, and of the Spirit, he cannot enter into the Kingdome of God. And this changing of the flesh into the Spirit, it is not the annihilating of the humanity, but the abolishing of the immanity; the quelling, and killing of the obliquity, and impiety therein. In the body there is mortification: the body being dead because of sinne; in the soule there is viuification: the Spirit being life because of righteousness. There is in the new man, as the flesh, and the body: so the soule, and the Spirit: Compare Math. 16. 28. with 10. 3. 6. The flesh hereby is no way impaired: onely the body of sinne in the flesh is put off: whereby, of sinners, we are made Saints; of wic-

p Scaliger, his definition of death.

q Heb. 12. 23.

r 10. 3. 5.

s Aqua. (Baptismus) mortuū exhibet imaginem, corpus velut in sepulchro recipiens, spiritus vero vim viuificantem immittit; a morte peccati renouans animam nostram in vitam nouam. Hoc igitur est nasci ex aqua et spiritu, quasi mortificatio: perfectio in aqua, vita vero nostrum opor-
tuit spiritum, ut ait Nicodemus, et tu videri
x deus, et tu videri
videri. et tu
et quod ait, et
et tu videri
videtur. Si quæ
est gratia in
aqua, non est
ex ipsa aqua
natura, sed ex
spiritu pro-

sentia. S. Basl. ibid. libi. de spiritu sancto. c. 15. t Rom 8. 10. Ro 6. 2. 11. 1 Pet. 2. 14.
u Quænam modum ferrum ab igni assiduo usu, et ipsum quoque, in ignem euadit, propria in natura remanens; sic fidelium, spiritumque habentium caro transmutatur, totaque spiritualis est reddita. Chrysost. hom. 13. in epist. ad Rom. rom. 4. * Col. 2. 11.

ked, holy ; of iniurious, iust, innocent, and harme-
lesse ; of polluted, vndefiled ; and of euill compa-
nions seperated from sinners. *Heb. 6. 27.*

x 1 Ioh. 5. 8.

In the heart there is the Spirit of supplication,
at least, we haue the grace of deuotion, not (with
Papist) to inuocate the Saints, but the God of
Saints ; the Creator, and not the creatures ; to a-
dore and inuocate a ^a Trinity of persons in the v-
nity of Essence.

y Tit. 3. 5.

In the minde there is innouation : wee are re-
newed ⁷ inwardly in the spirits of our mindes by
the Holy Ghost. And albeit there is not any me-
tamorphosis, transmutation, and conuersion of
the manhoode into the Godhead, yet by an effe-
ctuall operation of the Spirit, there is such a bles-
sed participation of grace and sanctification, that
hereby (as *S^t. Peter* speaketh) we are made ² parta-
kers of the diuine nature.

z 2 Pet. 1. 4.

*Non per par-
ticipationem et
essentia, sed
per communi-
cationem in-
stituta.*

a 1 Pet. 3. 3.

b Psal. 45. 13.

c Ephe. 3. 17.

d Psal. 133. 3.

The part renewed is the whole man, both soule
and body ; whose ^a adorning is not outward, in
long lockes, plaited haire, wearing of gold, or put-
ting on of gorgeous apparell : but rather ^b inward,
in the hidden man of the heart, the soule being
beautified with a meeke and quiet Spirit, which is
a precious thing in the sight of God. Christ dwels
in their hearts ^c by faith, quickning their soules
and bodies by his Spirit, vnto a liuely energie,
and expression of the acts of grace. This work-
ing of the Spirit, it is like the Dew of Hermon,
which fell vpon the hill of Syon ^d, moystening the
earth, and causing the vallyes thereof to fructifie
and bring forth fruit.

The

The grace of God, it is *mentis humectina*^e, liquefying and softning the heart, making it pliable, and apt to receiue the characters and impressions of diuine graces. And as the Oyster going forth of the Sea, and opening it selfe^f, receiues in the Dewe that falleth from heauen, whereof is ingendred the Margarite or Pearle: so the children of God going forth of the^g sea of this stormy and tempestuous world, by an vnfained conuersion, opening themselues, their hearts, and soules, and vnbowelling their secret corruptions of nature, their actuall enormous transgressions by an humble and hearty acknowledgement and confession of sinnes, first vnto God, to whom primarily and principally confession is to be made; and secondarily (in case of conscience-scrupulosity, heauinesse of heart, vexation of minde (by reason of the guilt of sinnes committed) disclosing their foule facts vnto those that haue the^h keyes of the Kingdome of heauen, powerⁱ, and^k authority to^l absolue them from their sinnes; for certaine it is, the Dewe of Gods grace descendeth on them, causing them to abound, and to be rich in the works of the Lord. It was said of *Esau*, in respect of corporall blessings, thy^m dwelling shall bee the fatnesse of the earth, and the Dewe of heauen from aboue. The like in a spirituall sense may be said of the regenerate: the plenty of both heauen and earth is theirs, saturity and fulnesse, proceeding from the abundant fatnesse of heauenly things, are theirs; the holy Dewes of diuine gifts and graces, are likewise theirs: they are blessed with the things

e *Petrus Boetius* coram promptuar. moralia Philosoph. p. 173.

f *Idem. Boetius* coram p. 173.

g *Reu. 4.6.*

h *Mat. 16.19.*
i *1 Cor. 5.4.*
k *2 Cor. 10.1.*
l *Non dicitur. Exous sed opavimus*, not absolutely, but ministerially, declaring either publicly or priuately by the word, what bindeth, and what looseth: applying Gods mercifull promises to the penitent, and his iust iudgements to the hard hearted impenitent.
m *Gen. 27.39.*

of this life, and that which is to come.

o *Hercotus.*
Ibidem.

n *Psal. 103. 5.*

The * Eagle flying towards the Sunne, and being enflamed, bathing her selfe in a fountaine of water, and loosing her old feathers, reneweth her age. In like manner, they that were inueterate and habituated in sinne, being enflamed by the Sonne of righteousness, Christ Iesus, and the heat and influence of his Spirit, and bathing their soules and bodies in teares of contrition and repentance, depluming themselves, by confession, of the feathers of their old and ouergrowne fore-past sinnes, they are renewed:

o *Eph. 4. 23. 24.*
In conscientia
interiori.

1 In the spirits of their mindes, putting on the new man, which after God is created in righteousness and true holiness.

p *In apparen-*
tia exteriori.

2 In outward appearance vnto men, keeping themselves (from publique scandals) vnspotted of the world, in all purity and vnblameableness of conuersation; doing good to all, wrong to none, (purposely and willingly) and providing things honest before God and men.

SECT. II.

The fruits and effects of the New-birth.

IT is light vnto the eyes, instruction to the vnderstanding, wisdom to the soule, grace vnto the heart, restraint vnto the will, sanctity to the affections, conformity, regularity, and new obedience vnto the whole man. It is said of the Gentiles

tiles ^q, that hearing the word of the Gospell, and beleueing, God put no difference betweene them and others, purifying their hearts by faith. When wee are renewed, and haue our hearts and soules that were polluted, purified; God without partiality equally accepts vs, and receiueth vs vnto his fauour, as those that were in the state of grace long before vs.

^q AA.15.7.

SECT. III.

That all renewed Christians haue not the same degrees of veruious qualifications.

Some are indued with greater measures of grace then others: yet both sorts regenerate Christians. Some are infirme, others strong. The weak are they to whom we cannot speake as vnto spirituall, but vnto carnall ^r, of weak and ^s defiled consciences, children tost too and fro with euery waue ^t of doctrine, to whom, (bearing with their weakenesse ^u) wee giue the sincere milke of the word, that they may growe thereby ^{*}. There are others whom the Apostle calls ^x perfect men, of a full age, euen those ^v who by reason of an habite of inchoate perfection, haue their senses exercised to discern both good and euill.

^r 1 Cor. 3. 1.

^s 2 Cor. 8. 7.

^t Eph. 4. 14.

^u Rom. 14. 1.

^{*} 1 Pet. 2. 2.

& Heb. 5. 12.

^x 1 Cor. 2. 6.

Phil. 3. 15.

Id est, non prop-

ter omnibus

numeris abso-

lutam perfecti-

onem, sed prop-

terea quod ha-

The weak are such as are vnexpert in the word

beant de capitulum Doctrina celestis mediocrem cognitionem. Euphrasyus per 10. Wigand. & Mat. Inducem. p. 661. Heb. 5. 14. 2 Pet. 13.

- a Eph. 5. 19. of righteousness, vnderstanding not ^a what the will of the Lord is, neither knowing with full assurance, the loue of God in Christ, particularly, and distinctly, to apply it vnto their owne soules, ^b that they might be filled with all the fulnesse of God. Like *Thomas*, they are vnsetled in the way of righteousness ^c; tossed to and fro, ^d and carried about with euery winde of Doctrine. They cry out of some Doctrines, as of the reall-spirituall presence of Christ, in the Sacrament of the Lords Supper, or Eucharist, with the Disciples; ^e This is an hard saying, who can heare it? They practise not the strong duties of Mortification, and therefore are compared to old ^f bottels, that will not retaine the new wine of the Doctrine of the Gospell. Can the children of the Bride-chamber fast, or can they mourne whilst the Bridegroom is with them, saith our Sauiour, of his Disciples, yet but weake Christians; and such are all they who with the Apostle *St. Paul*, by abstinence, fasting, prayer, corporall labour, and the like good meanes; doe not beate downe their bodies, to bring them into subiection vnto Christ, and his blessed Spirit.

- Contrariwise, strong Christians they haue hardy resolutions, the Spirit of fortitude, not to be daunted with dangers, or death it selfe: like *Zebedees* children, they can be baptized with the Baptisme of Christ ^g, that is, with their owne teares and blood. They giue neither occasion of scandal to the weake, nor of scorne vnto them that are without ^h: denying themselues, they beare the infirmities of the weake ⁱ, pleasing their brethren in that
- g Mat. 20. 23.
h 1 Cor. 3. 1.
i Rom. 15. 1.

that which is good vnto edification. They gouerne their tongues with meekenesse and sobriety, grace and truth^k: and are the perfect men, Saint *James* speakes of, not offending in their words. Being^l full of goodnesse and knowledge they are able to instruct, admonish, and^m comfort others with the comforts they themselues haue found. They are notⁿ ouer solicitous for the things of this life, which the Gentiles seeke after; they are not with *Socrates* Citizens of the world, but rather with *Aeneas Siluius* Burgeesses of heauen. They sit not still, but seeke; they forslowe not the time, but seeke primarily, first in order of time; and principally, aboue all other things, they are not base minded, but seeke a Kingdome; nor worldly minded, but seeke^o the Kingdome of God and his righteousnesse. They seeke those things which^p are aboue, God dwelling in the high and holy places^q, and in God they seeke the knowledge of his nature, they seeke his presence^r, and pacification^s, his glory^t, and saluation^u, after the manner of those conuerts the Iewes^v, going, and weeping; with their^x soules they desire him in the night; yea, with their spirits within them will they seeke him early. They aske and knocke^y, fearing the Lord^z and his goodnesse, seeking him in^a righteousnesse, meekenesse, and in the way of a holy life. *Psal.* 24. 4. 5. 6. 2. They seeke Christ with the Spouse in the *Cant.* 3. 1. in the sincere and constant vse of his ordinances, both in publique and priuate, that by them they may finde his presence of grace. And secondly in their desires,

k *Iam.* 3. 2.

l *Rom.* 15. 14.

m 2 *Cor.* 14. 15.

n *Mat.* 6. 33. 35

o *Ver.* 33.

p *Col.* 3. 1.

q *Isa.* 57. 15.

r *Psal.* 24. 6.

s *Zeph.* 2. 3.

t *Isa.* 5. 44.

u *Psal.* 105. 4.

v *Ier.* 30. 4.

x *Isa.* 26. 9.

y *Math.* 7. 7.

z *Ho.* 3. 5.

a *Zeph.* 2. 3.

b Phil. 1. 23.
 Reu. 22. 10.
 2 Tim. 4. 8.
 2 Pet. 3. 12.
 c Gal. 4. 26.
 d Called the
 Kingdome of
 heauen, Math.
 3. 2. which
 meanes of sal-
 uation being
 remoued, the
 Kingdome of
 heauen is said
 to bee taken
 away, Math.
 21. 43.
 e Ier. 6. 17.
 f Ifai. 1. 17.
 g 1 Ioh. 1. 7.
 h Gal. 1. 4.

 i Eph. 1. 3.
 k 1 Cor. 2. 9.
 Col. 3. 26.
 l Gal. 4. 6. 7.
 m Phil. 3. 9. 10.

n Mat. 6. 10.

o Heb. 11. 1.

p 2 Cor. 5. 2.

q Heb. 11. 13.

14. 16.

r παλιτρουα.

Phil. 3. 20.

s Math. 6. 14.

fires, prayers, and preparations for their^b disso-
 lution, and his appearing. 3. They seeke that
 new Ierusalem which is aboue, the heauenly socie-
 ty of those splendent and glorious spirits: desi-
 ring to be gathered vnto them, whilst by an holy
 imitation of their vertues, they labour to bee like
 vnto them. 4. They seeke after the graces of
 God in the vse of all good^d meanes, which the
 Lord hath appointed as holy vessels and instru-
 ments, and as it were wombes, to conceiue, con-
 uey, and deriue grace vnto them. 5. They seeke
 after the old^e and good way, Iudgement and^f righ-
 teousnesse, forgiuenesse^s of sinnes, to haue their
 sinnes cleansed in the bloud of Christ; to be de-
 liuered^h from this present euill world (both in re-
 spect of the contagions and punishments of the
 same) allⁱ spirituall blessings in heauenly things,
 the^k reuelation of hidden misteries, the spirit of
 the^l Sonne, the^m influence of Christs death and
 resurrection, the treasures of the word heere, and
 the pleasures and felicity of heauen heereafter.
 And to this end they pray as our Sauour hath
 taught themⁿ, for Gods Kingdome to be erected
 in their hearts. They seeke the assurance of faith
 and hope^o, and the pledges and earnest of it: by
 meditation and contemplation struiuing to expresse
 their desires and sighes after it^p. They carry them-
 selues as strangers to this present world, and as Pil-
 grimes traueilling towards the heauenly Canaan^q.
 Here haue they their^r conuersation in heauen: in
 their Christian prouidence they fend the^t treasure
 of their good workes and prayers to heauen be-
 fore

fore

fore them. Like *Abraham* they are strong in faith^a, the perfection of their loyall loue^b, expelling all slauish feare. They can loue their enemies, suffer wrongs without resistance or reuenge^c. They hold correspondence and amity with Gods children^d. They renounce the world^e. Pressing forward vnto perfection^f, th y haue at least firmnesse, if not plerophory, and full assurance^g. Patience in them hath her perfect worke^h, for by patient continuance in well doing they seeke for glory, honour, immortality, and eternall lifeⁱ. Like our Sauour Christ, they glorifie God on the earth, finishing^j the worke which hee hath giuen them to doe.

^a Rom 4.16.
^b 17.10.21.23.24
^c 1 Ioh 4.17.

^d Math. 5.44.

^e 1 Ioh 4.18.

^f Ioh. 17.23.

^g Rom 12.2.

^h Phil. 3.13.

ⁱ Col. 4.12.

^j 1 Iam. 1.4.

^k Rom. 3.7.

^l 1o. 17.4.

In the *Reuel. chap. 22.* mention is made of the tree of life in the celestiaall Paradise, before the Christall Throne of God and of the Lambe, that brought forth 12 manner of fruits. The regenerate Christian may be compared to this tree: hee is planted in the Paradise of God, the Church; this^a tree of righteousness brings^b forth 12 manner of fruits; ten in obedience to the ten precepts of the Law, and two others, of faith, and repentance, in obedience to the Gospell, in which respect the regenerate are termed, by our Sauour, good trees^c; for their loyalty and diligence, good seruants^d, and wise and faithfull seruants^e; for their graces, children of light^f, good men^g, Disciples of Christ^h. Hauing their conuersation with Christ in the Gospell, imitating him in his holinesse and vertues, hee calls them his friendsⁱ, and his brethren^j. In respect of his eternall loue

^a *Palmites*
Christo in ser-
uis, fructifican-
tes, 1o. 15. 2.

^b *Triticum &*
agrum bonum,
Mar. 13 Oves
suas, 1o o &
Mat 25.

^c Math. 7.18.

^d Luk 6.43.

^e Math. 25.21.

^f 24.45.

^g Luk 16.8.

^h 1 Luk 6.45.

ⁱ Following

Christ in the

regeneration.

Math. 19.28.

^j 1o. 15. 14.

^k 1o. 20. 17.

G

electing

m 1 Pet. 2. 5.
 o Rev. 1. 6. 5. 10
 p Mat. 5. 49.
 q Rom. 8. 17.
 r 1am. 2. 5.
 s Tit. 3. 7.
 t 1 Pet. 2. 3.
 * *Renatus mul-*
ti nominibus
Reuerendus
homo.

o Eph. 4. 13.

electing them, they haue the titles and attributes
 of liuing stonesⁿ, a kingly Priesthood^o, children
 of their heavenly Father^p, heires of God^q, of
 the Kingdome^r of eternall life^t. Thus you see
 how that the^{*} new man is a venerable and reue-
 rend man, his glorious titles and attributes make
 him to be admired. Labour wee to be like vnto
 him; and to this end, imploy wee those talents
 which the Lord hath giuen vnto vs, and let vs seeke
 the improuement of that worke of grace which he
 hath begun in vs, till^t wee all come in the vnity of
 the faith, and of the knowledge of the Son of
 God, vnto a perfect man, vnto the mea-
 sure of the stature of the ful-
 nesse of Christ.

(* * *)

That



CHAP. V.

*That the vnregenerate, who rest contented with
their naturall birth; are onely the sonnes and
daughters of men.*



Ee say in the Schooles, * that things are discerned by their contraries; which heere will hold weight in the ballance of the Sanctuary; for if the regenerate and new borne be Gods, then by way

** Opposita in
re se per se
conferunt.*

of opposition, the vnregenerate are onely the children of men. Their father was an Amorite, their mother an Hittite. The new borne Christian, when the Land is ruffled with bloudlesse famine: what though his life bee sacrificed to hunger? What though hee be exposed to the enemies sword and outrage, and enduring an vntimely massacre (as lately in France) when warre thundred out in the trembling Countries lap, and so the Promise bee verified in him, of shedding the bloud of warre in the time of peace. What though he be harrowed with oppression, hee is not therefore ignoble, or dishonourable, but precious in the eyes of his Father, both in his life and at his death: Right deare

Ezek. 16.3.

in the eyes of the Lord is the death of his Saints. The rich and the honourable they may lye stoued in secure reposes, and be compassed with a large abundance: when the Plague, like a loaded sponge, flies, sprinkling poyson through a populous Kingdome, they may haue their antidotes and preseruatiues, their *ashta* and *asla*, their houses and habitacles of refuge. They may haue their vntainted blood, which hath runne through a long succession of generations: will this commend them to God: towards the world it may, and what barbarous mind will not reuerence the same? But yet, as the Apostle St. Peter, *Acts* 10. 34. saith, God is no respecter of persons. And St. Paul saith, That neither circumcision, nor vncircumcision auaileth any thing, but a new creature, *Gal* 6. 15.

Nobility in the way of vertue, is honourable amongst men, and regarded of GOD. But bad greatnesse, the vigour of vice, following the streames of naturall corruption, and the conduct of violent passions, sensuall appetites, a blinded minde, a hardned heart, a benumbed conscience, and disordered reason, it is one of the intollerable burthens & blemishes of the earth, which, though it appeare outwardly like a polliht Diamond set in gold, yet in the esteeme of the heauenly Lapidary, it is but as a Christall set in brasse. The meanest new borne Christian is more eminent and honourable in the sight of God, then the sonne or daughter of the greatest humane earthly Potentate, that, like *Dines*, is cloathed in purple, or is as gorgeously apparelled as *Herod*, or as glorious as

Salomon

AG. 10. 34.

Rom. 2. 11.

Deut. 10. 17.

1 Pet. 1. 17.

Salomon in all his royalty. (*In Promptu ratio est*) the reason is euident.

(*Nati ex Deo*) the new borne, they are the children of an ^a infinitely ^a wise, ^b eternally glorious God, of an ^c immense ^d power, and ^e incomprehensible ^f Maieftie: the vnregenerate can bee but the sonnes and daughters of sinfull-miserable-mortal men: whose breath is in their nostrils, who one day, though they flourish now as the Bay tree, and say in their hearts with Babylon, I sitte as Queene, and shall neuer be remoued; who though they build Babels, and haue their Pyramides for habitations, yet they and all their Babels and bables shall bee brought downe: they shall perish, and their honour bee laid in the dust. I haue said yee are ^a Gods, *titular*, rather then *tucler*, as being not able to keepe themselves from putrefaction, or protect their carkasses from the hungry-deuouring wormes, but yee shall dye like men. This is the least part of the naturall mans misery; his mutability and mortality: that which aggravates his woe and wretched condition, is his damnability, and lyablenesse vnto eternall death and condemnation. The meditation whereof serueth to plucke in the plumes of pride, to beate downe the trowing spi-

^a *Intelligentia cum sint eussa alia ab infinito esse finita esse necesse est: nam duo infinita nequeunt esse, neq; in natura, neq; extra naturam; essent n. duo principia prima Scal. exere. 359. sect. a 1 Reg. 9. 39. Intellectus, scientia & sapientia in Deo non distinguuntur. Tilen. Sapientia in homine est habitus intellectus impressus, in deo intellectus est eius sapientia. Reckerm. natura id est natura rationis. Hebr. יסוד, יסודות, All-seeing Platonicks.*

b Isai 44. 6. Sam 5. 19. Dan. 6. 26. Reu. 4. 8 *Creatura quoddam aeterna sunt a posteriori: solum deum a priori. Alsted. lex. theol. c. 2. c Aq 7. 41. Job 11. 7. a Chio 2. 5. 6. Psal. 139. 5. Ier. 13. 23. Vbi; quia nusquam est absens, & in seipso quia non continetur ab iis quibus est praesens tanquam sine iis esse non possit. Aug. tom. 2. p. 275. Deus est intellectus in sphaera, cuius centrum est vbiq; circumferentia vero nusquam. Trismegist d Gen. 17. 1. Psal. 115. 3. Mat. 11. 26. Eph 3. 11. Mat. 4. 2. Deus potest in omni aqua contradictionem non implere. Aquin. 1. 9. 25. art 3. 4. * 1 Cor. 7. 14. * 1 Chio. 29. 11. 12. a Sam 7. 22. Apoc. 1. 12. 13. αὐτοῦ τοῦ τοῦ. a *Titulares magis quam tuclares, scilicet a verbum non descendentes.**

rits, and high swelling conceites of naturall men and women, who, the Fathers of their flesh being rich and wealthy, they, the children proue impetuous and haughty: descending of noble and honourable parentage, if they can but shewe their painted armes, the ensignes of their rotten antiquity; they growe as ambitious of honour and respect, as *Haman*, yea as proud as Lucifer, euer swelling till they growe too bigge to passe the narrow way. Alas! sinfull silly sonne of man, thy erroneous conceites and imaginations deceive thee, thou art conscious of thine owne vnworthinesse and deficiencie, thinking there is no way to get honour, but by a bold assuming of it. As if, rather then want fame, thou wouldest with a rude assault, deflowre her, which indeede is the way to loose it.

Honour like a noble virgin, will neuer agree to grace that man that rauisheth it. If shee bee not wonne by courtesie, shee will neuer loue truely. To offer violence to a choise beauty, is the way to be contemned. And yet, *A Ioue tertius Ajax*: thou deriuest thy pedigree, many descents, from the high ascent of heauen, conceiting thy selfe with *Alexander*, to be at least the sonne of *Iupiter*, to be some Demi-god; thy humanity, or rather carnality, being inuested with the robes of Maiesty and Honour. God hath chosen the Vine, a low plant, that creepes vpon the helpfull wall: of all beastes, the soft and patient Lambe: of all fowles, the mild and gall-lesse Doue. Christ is the Rose of the field, and the Lilly of the valley. Hec was the diuine character,

character, and engrauen forme of his fathers image, the naturall sonne of a heauenly father, learne thou humility of him, who being in the forme of God, thought it no robbery to be equall with God; but made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likenesse of men. Enter not vpon the possession of spirituall pride and selfe conceit, with the Church of Laodicea; Say not I am rich and encreased in goods, and haue neede of nothing. For wanting the grace of God, as being altogether in the state of nature; thou art poore, and miserable, and blind, and naked, and art destitute of all things; and aboue the rest, of this one thing, euen clearnesse of discerning, which should make thee iudge aright of thine owne state and condition. When God appeared to *Moses*, it was not in the lofty Cedar, nor the sturdy Oake, nor the spreading Plane, but in a bush; an humble, slender, abiect shrub. As if he would by these elections, checke the conceited arrogance of degenerated man. Wherefore giue entertainment in thy thoughts vnto these notions: meditate on humane imperfections, occasioned by our corruption and deprauation in the loynes of our first parents, and the priuation of all vertuous habites in our selues, euer since their preuincation. Sonne of man what canst thou doe of thy selfe, without the hazard of erring? canst thou thinke a good thought, speake a good word, or doe a good worke. All our sufficiencie, saith the Apostle, is of God, without whom thy best businesse, and thy best vacancie, are workes of offence
and

Phil. 2. 6. 7.

Rcu. 3. 17.

and errour. O the vncomfortable constitution and condition of the naturall man, that cannot be but bad, both in action and forbearance. Corruption mixeth with thy purest Deuotions, and not to performe them, is little better then Atheisticall impiety. Dost thou not thinke of God, thou art impious and ingratefull; if thou meditatest on him, thy fond and foolish, doting and dreaming imaginations, make him either *alins* or *alind*, either some other, or some other thing then he is. Imperfections beare sway in all the weake dispatches of the palsied soule. Thy speaking it is without^a reading, and thy reading without^b meditation. Neither is thy prayer without cooling, nor thy reuerence without contemning. In a word, there is dulnesse in thy deuotion, luke-warmenesse in thy religion, iniustice in thy iudgements, lewdnesse in thy manners, peruersenesse in thy wayward wayes, and crookednesse in thy carriages, auersnesse from good in thy vnrenued wicked will, vanity and villany diffusing it selfe through the veines of the corrupted bloud of thy carnality. If the deuill be absent, thine owne frailties are his tempting deputies. If those forbear, the meretricious and adulterous world claps thy cheekes, fonds and befooles thee to a confounding fate. When the lewd and lasciuious woman, with the attire of an harlot, the fond embraces of a wicked whore, the impious and vnpeacefull kisses of an impudent face, the wily guiles and deceite of an hypocriticall heart, shall come vnto thee, and say, I haue peace offerings, this day I haue performed my vowes. I haue

deckt

^a *Arida.*
^b *Erronea.*

Pro. 7. 10. 15.

Vg. 14.

deckt my bed with couerings of Tapestry, with carued workes, with fine linnen of Egypt. I haue perfumed my bed with Myrrh, Aloes, and Cinnamon. Come, let vs take our fill of loue, and solace our selues with loues. Her faire speech causeth thee to yeeld, with the flattery of her lips she forceth thee. Thou goest after her straightway as an Oxe to the slaughter, or as a foole to the correction of the stockes. Art thou not apt and easie to be apprehended by Epicurisme, doth not sensuality consume thy dayes, drunkenness thy lungs, fornication, adultery, incest, beastly Sodomity, or the sinne of *Onan* waste thy loynes, and euacuate thy reynes? Hast thou not the deuils musicke with his songs of Ribaldry, to charme the alarums, and resounding ecchoes of thy thundering sinne-guilty, conscience? In thy iollity dost thou not reuell till midnight, dance till the morning, and dally vntill noone-day? When thou featest, is there not a consumption of the creatures vpon thy lusts, for the consummation of thy sensuall delights, and satisfaction of thine inordinate appetite? If thou fast, is it not when thou hast no meate for necessity, or for hypocrisie to bee seene, and applauded of men? When thou prayest, doe not wandering thoughts steale away thy heart? When thou hearest, either thou art possessed with a preiudicate opinion, or with the spirit of incredulity, blasphemy, or contradiction: reading, thou makest not faith, but reason thy Iudge. Are not thine ouer-valued good workes poysoned with Pharisaeisme? Doing nothing, thou committest the er-

Ver. 21.

H

rour

rour of omission, and in doing of euill, thou reioycest without contrition, perseuering in workes of wickednesse without amendment, and a penitent expiation and purgation. Doe not dreames in thy sleepe wanton thine ill encining soule? And when thou awakest, doth not sluggishnesse take hold of thee, and vitiousnesse accompany thy best actions? Doing good, thou dost it not well, or dost not long continue: thy righteousnesse at the best, like *Ephraims*, is as the morning dewe, soone perishing and vanishing. Thy actions of necessity thou dispatchest not without a staine; thou drinkest to excesse, and drowning of the braine. Thou eatest not to satisfie nature, but to ouercharge her; and to venerate the vnbrideled spirits. As a Mill is continually turned round, and euer drenched with a new streame: so art thou alwayes hurried with successions of various sinnes. Like arrowes shotte in mighry windes, thou wandrest from the bowe that shot thee. Thou thinkest that in most things thou doest well, but afterwards in euery thing art sensible of thy aberrations and transgressions, therefore be humble.

a Hul. in Lam.

p. 301.

b 1 Ioh 2. 16.

Superbia est

instium, finis,

causa omnium

peccatorum.

Aug.

There are ^a three vsurping Lords of this inferiour world, the concupiscence of the flesh, the lust of the eyes, and the pride of life, according to that tripartition of *S. Iohn*. ^b Three things destroy'd the old world, luxurie, couetousnesse, and tyrannie. Pride is both mother and daughter of them all. As pride begets all sinnes, so all sinnes maintaine pride: no sinne without pride: no sinne to pride. Three things make vs proud, our progeny, proper-

propernesse, and power; and it ariseth from a three-fold head, a contempt of others, a vaine admiration of our selues, and the supposed excellency of our place. It is vpholden by power, honour, riches; and brings vnto destruction, grace, wisdom, beauty Runne thorow all the degrees of pride, and tell me, if the Christian doth not iustifie the Iew: are wee content with that estate where vnto God hath called vs? if wee be, wee doe not imitate our Father *Adam*.

*c Si tibi copia,
si sapientia,
formaq; detur.
Solus superbia,
destruit omnia
si comiserit.
Carm. Pro-
verb.*

Doe wee not swell, reioyce, and bragge of the goods of * fortune, the body, and the minde? if not, we forsake the company of *Senacherib*, *Nabal*, *Herod*, *Dives*, and all contemners of the poore. Are we not proud of the countenance of our betters? if not, we are not for *Hamans* company, not to attend at the Court, where pride so puffes, that the seruant is more stately then his Lord. Are wee not wise in our owne conceits? if not, we are not for *Achitophel*, nor fit to make a traueller? Doe we not trust more to our owne merits, righteousness, and satisfactions, then to the sole mediation of our Sauour? if not, we are no Mates for the Gospell-man, that said, All these haue I done. We thinke our selues able with our owne wings to flye to heauen, like the proud Pharisee, and fantasticke Papist; were wee as high as heauen, it would bring vs as lowe as hell: for * pride goeth before destruction, and an high minde before the fall. Oh that our proud Peacocks and Cavaliers, beheld their pruned feathers in the glasse of their mor-

*Bona animi
corporis, for-
tuna Arist.*

*a Pro. 16. 18.
Quem deus vi-
dit veniens su-
perbum. Hunc
deus videt fugi-
ens iacentem.
Cicero. 10. in
Thyos. Sen.
Trag.*

*b Homo vilis
in ingressu, mis-
ser in propref-
su, flebilis in
egressu. Impug-
natus a Damo-
nibus, laceſi-
tur tentationi-
bus, allicitur
delectationi-
bus, deſicitur
tribulationi-
bus, implica-
tur crimini-
bus, denuda-
tus est virtu-
tibus, irreti-
tus malis con-
ſuetudinibus.
Vnde ergo ſu-
perbi, terra
& cinis? Ger-
hard. med. 36.
p. 148.*

*c Eſt in infer-
no flamma flu-
ens, & ſine
fine perurens:
nec qui tor-
quet, fatiga-
tur; nec qui
torquetur, ali-
quando mori-
tur: O aterni-
tas nullo intel-
lectu humano
perceptibilis!*

*O aternitas, aternitas! tu ſola vltra omnem modum ſupplicia damnatorum exaggeras.
Quarenti damnati vitam, & non inueniunt; quarenti mortem, & mors fugiet ab eis.
Vita damnatorum eſt ſine fine mori: mors eorum eſt in aeternu pauci vivere. Quid po-
teſt eſſe iſerum magis, quam ita mori, vt ſemper viuas, ita vivere, vt ſemper mori-
aris? Vita iſta eris mortifera, & mors immortalis. Io Gerhards med. ſae. de paſſionum
infer. aeternus. med. 50 p. 367. a Eph 4. 37. b 1 Cor. 2. 14. c Phil. 1. 3.*

tality, and would meditate vpon their ^b ingreſſe, progreſſe, egreſſe, what they were, are, and ſhall be. The ſtoope-gallant would come vnto them, and command to ſtrike the ſaile, for feare, leſt they ſinke the ſhippe of their ſoules in the loſty waues of humane haughty conceites. This is the naturall mans miſery, namely his damnability and lyableneſſe vnto death ^c eternall, for without rege- neration, his ſoule ſeparated from the body, is in its long peregrination vnto that pit of perdition, and dungeon of damnation. By thy naturall birth, originall ſinne, like a ſturdy rchiefe, hath ſtriped thee of all the acts of grace, together with her habituall ornaments and habiliaments: what haſt thou then, though with *Mecenas*, ſprung of Princely paren- tage, wherein to glory, ſaue in natures parts, which ſhould teach thee humbly to eſteeme of thy ſelfe. When we came into the world, wee brought with vs a world of ſinne, which like the Leproſie of *Gehazy* cleaueth to our poſterity: then were wee borne without the image of G O D, children of wrath, as the Apoſtle ſaith, infected with a prone- neſſe to euery ſinne, *Eph. 2. 2. Gen. 6. 5.* our mindes were ſtuft ^a with vanity, our vnderſtandings dark- ned ^b with ignorance, our wills affected nothing but vile and vaine things ^c, and all our actions were

onely

onely euill^d, our deformed soules were defiled with lust, polluted with filthinesse, outraged with passions, ouercarried with affections, pining with enuie, ouercharged with gluttony, surquedred with drunkenesse, boyling with reuenge, transported with rage, and the glorious image of God, transformed to the vgly shape^e of the deuill: in respect whereof, wee are subiect vnto^f the terrours of conscience, and haue iustly merited the separation of our soules from our bodies^g, with all the euils that attend thereon, or make way therevnto, as^h sorrow, sicknesse, shame, seruitude, penury, &c. Yea, that God should curse our blessingsⁱ, and permit our tables to become snares vnto vs, and our owne prosperity to^k ruinate vs: that hee should giue vs ouer vnto present^l bondage vnder Sathan, hellish^m horrors, and such like fore-runners of Damnation. And not onely so, but wee haue merited a finallⁿ separation of the whole man, both soule and body, from Gods fauourable presence and fellowship: yea, the Damnation of^o hell, the fulnesse of cursednesse, which (when it falls vpon a creature, not able to beare the brunt thereof) it presseth downe to that bottomlesse^p Deepe of the^q endlesse wrath of Almighty G O D. *O natura naturata!* O created, corrupted, and degenerated sinfull nature of the sonnes and daughters of^r Adam, this is your Patrimony, and the lot of your inheritance. There was neuer a sounder truth then *nemo leditur nisi à seipso*: all our actiue and passiue euils come from

d Rom. 3. 13.
7. 10.

e Io 8. 14.
4. 14.

f Gen. 28. 10.
Heb. 2. 20.

g Gen 3. 19.
Eccles. 12. 7.

h Deut. 28. 15.

i Mal. 3. 2.

k Psal 69. 22.

l 2 Tim. 2. 26.
Eph. 2. 2.

m Heb. 10. 27.
Iay. 33. 14.

n 2 Thes. 1. 6.

o Math. 23. 33.

p Luk. 9. 38.
16. 23.

q 1 Thes. 2. 10

r *Plus crucia-*
bis eos cogita-
tio de contri-
nuatione dolo-
rum, quam sen-
sus tormenti
exterioris. Ger-
hard. med. 50.

this one euill of originall sinne; and therefore wee carrie our greatestt enimie within vs. Had wee the true reynes of our owne passions and affections, outward occasions might rather exercise our vertues, then worke vpon our vitious inclinations. Others cannot drawe vs into inconueniences, if wee helpe not our selues forwards. A Curtezian cannot hurt thee, vnlesse there lyes a Leacher in thine heart. Beware therefore of this arch-traytour, lest knowing it too little, and trusting it too much, whilst thou thinkest thy selfe sure-footed, it slide, and doe deceiue thee. The heart is deceitfull about measure, and desperately wicked, who can know the Meanders and crooked inclinations thereof. Its flatteries and fallacies, are past finding out. But bee not deceiued, God is not mocked, whatsoeuer a man soweth, that shall hee reape, hee that soweth to the flesh, shall of the flesh reape (the cancelling of Gods image) and the corruption (of all good qualities:) but hee that soweth to the Spirit, shall of the Spirit reape life euerlasting. And the same Apostle, Gods Herald of Armes, Saint *Paul*, the Doctor of the Gentiles, saith^a thus; If yee liue after the flesh, yee shall dye, (not temporally onely, but eternally; a corporall^{*}, a spirituall, and an eternall death) but if through the Spirit yee mortifie the Deedes of the body, yee shall liue. If olde *Adam* with his corruptions remaine yet with thee, if the olde man bee not carried forth and crucified, if the new man bee not raised vp in thee,

Ier. 17. 9.

Gal. 6. 7. 8.

^a Rom. 8. 13.
^{*} *Prima ista
 mors in pecca-
 to necessaria
 trahit secun-
 dam mortem
 damnationis.
 Orchard. Med.
 32. p. 336.*

thee, how great so euer thou bee by thy naturall birth, thou hast cause to bee humble, yea to feare and tremble, for thy bloud is tainted, in Adam thou hast committed treason against the King of Kings: in this case what peace canst thou promise to thy selfe, either externall, with the creatures; internall, with thine owne conscience; or eternall, (through the assurance of thy reconciliation;) with an exceedingly prouoked, and a most iust and sinne-reuenging God? *Pax est hereditas Christianorum.* Peace it is the heritage of Christians, yea of sonnes; the children of GOD, and not the children of the deuill; Saints, and not sinners shall enjoy it. In the regenerate, righteousness and peace shall embrace each other: but there is no * peace vnto the wicked, saith my God, *Isai. 57. 21.* Consider this yee masculine Turkey-cocks, and feminine Peacocks, which glory in the dilation of your spangled-sparkling-plumes, and gorgeous out-sides; cast the internall eyes of your spirituall vnderstandings on the defiled teete of your lasciuious affections, which leade you vnto those detestable sinnes, of leuity, luxurie, pride, and vanity, which make you to bee abhorred both of God and good men, and lamented of his Angels, who haue heauinesse in the Court of happiness for vnrenewed soules; Check your selues therefore for your aberrations, bridle your naturall corruptions, goe out of your selues, and enter yee into a godly desperation, distringe your owne goodnesse, not relying vpon your owne inherent righte-

* *Aug. In conscientia iudicio, Idem simul rem, actor, testis, iudex, tortor, carcer, flagellum, executio, carnifex.*
p. 142.

Nunquam finitur conscientia, quemadmodum nunquam finitur anima. Tam diu prement damnatos infernales tana, quam diu durabit accusatio conscientia.
Idem p. 246.

righteousnesse, which is but *splendidum peccatum*,
a glorious sinne: but looke yee for that which is
by faith, through the imputation of the merits and
iustice of Christ; and after the accomplishment of
all your endeouours, in the humility of your
soules, acknowledge your selues to be
most miserable sinners, and vn-
profitable seruants.

(* *)

Being



CHAP. VI.

*Being yet in our unrenned state of Nature, how
we ought to powre out our petitions vnto God,
for the manifestation of his renewing grace.*

DO wee sit in darknesse, and in the shadow of death, not knowing how to direct our feete into the way of peace; our prayer should be that of the Prophet, *Lighten mine eyes lest I sleepe the sleepe of death: annoynt mine eyes with the eye-salue of thy blessed Spirit, inspire mine heart with vnderstanding: giue me the knowledge of thy diuine truthe, sacred and holy mysteries; that by prouing what is thy good, acceptable, and perfect will, I may both approue of the same, and approue my selfe vnto thee, O my God. As our prayers must be for enlightened mindes, and rectified iudgements, and skilfulnesse in the word of righteoussesse, that our exercised senses (through a habit of inchoate perfection) may bee able to discern both good and euill: so must we likewise make knowne our requests vnto GOD, praying by the motion of the Spirit) for*

Rom. 12. 2.

Heb. 5. 15.

142

2 Rom. 8. 26.

I

for

Psal. 58. 10.

Psal. 23. 6.

• *leſu labentes
reſpice, & nos
videnda corri-
ge: ſi reſpicias
lapſi ſabunt.
D. amb. in
hymno.
Ier. Lam. vlt.
b Ier. 17. 14.
c Pſal. 51. 10.*

d 1 Cor. 6. 9.

for as wee ought) that God would bee pleased to prepare our hearts, to ſanctifie our affections, to order our wils, to giue vnto vs not onely reſtraying and preuenting, but renewing and ſubſequent grace, to preſerue vs from ſinne, and prepare vs for growth vnto full holineſſe. The Prophet *Dauid* preſents his petitions at the foot-ſtoole of Gods Throne of grace, for both preuenting and following grace, for preuenting grace, *Pſal. 58. Misericordia Dei preuenit me*, the God of my mercy ſhall preuent mee, or the mercy and grace of my God let it preuent me. And *Pſal. 23. Misericordia tua ſubſequatur me diebus omnibus vita mea*. Thy goodneſſe and mercy ſhall follow me all the dayes of my life: this (though no way haue I deſerued it) yet haue I deſired. O Lord be thou vnto mee as the clowdy pillar by day, and the pillar of fire by night, vnto Iſrael; ſometimes as fire to goe before mee, and ſometimes as a clowd, doe thou follow after me. * Looke vpon me, O Lord, and haue mercy vpon mee, conuert, and deliuer my ſoule. For going aſtray, wee ſhould pray with the Prophet *Ieremie*, *Lam. vlt. Convert vs O Lord vnto thee, and wee ſhall be conuerted*: ^b Heale mee, O Lord, and I ſhall bee healed: Saue mee, and I ſhall be ſaned. And with *Dauid*, ^c Create in me a cleane heart, O God, and renew a right Spirit within mee: Waſh mee thoroughly from my wickedneſſe, and cleanſe me from my ſinnes. Lift we vp our hearts vnto God, that as the Apoſtle ſaith, we may be ^d waſhed, iuſtified, and ſanctified, in the name of the Lord Ieſus, and by the ſpirit of our God,

God, for this primarily and principally is to be desired, that we may walke in new wayes, talke with new tongues, as being new creatures, created of God vnto good works. Humbly and heartily, frequently and vehemently should wee implore the influence of the spirit, with the Spouse in the Canticles^e, *Awake o North, and come thou South, and blow upon my garden, that the Spices thereof may flow forth.* *• Cant 4. 16.* Call we vpon God for his Spirk (this North and South winde) the more rushing and mighty he is, the more he will make vs to fructifie in his graces, and in the duties of religious deuotion, deuout and pious charity.



CHAP. VII.

That there are children of diuers kindes ; who haue no part in the heauenly generation , nor share in the New-birth : the sonnes of men , who haue not God for their heauenly Father.

a Deut. 21. 18.
Filii proterui
et seditiosi.



He first sort are stubborne and rebellious^a, which will not obay the voyce of their father, or the voyce of their mother, and that when they haue chastened them, will not hearken vnto them : the punishment of such a one was to bee stoned to death, *Ver. 21.* There is nothing in the naturall man but stubbornesse and rebellion, which is as kindly to him, as the flesh & bones he beareth about him. Amongst the other plants in the Garden of Eden, not farre from the goodliest trees of life and knowledge, grew the bitter roote of disobedience, which our fore-fathers no sooner had tasted, but it infected their blood, and the corrupt nutriment thereof conuerted it selfe into the whole body of their succeeding lineage. The brests of *Eue* gaue no other milke then peruersenesse to her children : and *Adam* left this refractarinesse as a Patrimony vnto all

all his posterity. Though God had precisely said,
^b Of the tree of knowledge of good and euill thou shalt not eat, for in the day that thou eatest thereof thou shalt dye the death; though there were no comparison betweene their Maker and a murderer from the beginning^c; the Father of truth, and the father of lyes; a God, and a deuill; and the one had forbidden but one tree, and fenced it as it were with a double hedge, of a two-fold death; yet when the serpent came to the woman with a meere contradiction to the voyce of God; yee shall not dye the death: how credulous and forward was shee to entertaine his suggestion? *Moses* proued to the children of Israel by a perfect induction, that there was nothing but rebellion in them; Remember, and forget not^d, saith hee, how thou prouokedst the Lord thy God to anger in the wilderness, also in Horeb, and at Taberah, *Ver. 22.* and at Massah, and at the ^e graues of lust, likewise^f when the Lord sent you from *Cadish Barnea*, &c. At length he concludeth, yee haue beene rebellious against the Lord, from the day that I knew you. And God pronounceth of the same people, that though they had seene his glory, and the miracles which he did in Egypt, and in the wilderness, yet they had tempted him ten times, and had not obeyed his voyce. And the Lord gaue commandment vnto *Moses*, that *Aarons* rod, which budded for the house of *Leui*, when the other rods budded not, should be kept in the Arke for a monument^h of their fore-past murmurings and rebellions. The whole worldⁱ may see the Arke to

I 3

keepe

^b Gen. 2. 17.

^c Io 8. 44.

^d Deut. 9. 7.

^e Ver. 8.

^f Heb *Kil'rosh-harraanab.*

^g Num. 11. 34.

^h & 33. 16.

ⁱ Psa 106. 14. 15.

^j Deut. 9. 23.

^h Num. 17. 10.

ⁱ Doct. King 10.

107. let. 1. 39.

keepe the monuments of their and our disobedience; it is so common to vs both, when wee are willed to aske for the Old way, which is the good way, to answer, We will not walke therein; when the Watchmen cry vnto vs, Take heed to the sound of the Trumpet, to answer, Wee will not take heede; when Wisdome crieth abroad, and vttereth her voyce in the streetes; O yee foolish, how long will yee loue foolishnesse, &c. to despise her counsell, and to make a scorne of her correction. What worke of our hands bewrayeth not this malice? What word of our mouthes speaketh not peruerse things? almost, what thought of our hearts kicketh not against the prick of Gods sacred commandements, and desperately aduentureth her selfe vpon the point of his sharpe curse? God (who is iust, and a rewarder of all mens deeds) will either cut such off from the land of the liuing, and dash them in pieces like a Porters vessell; or if his forbearance and lenity vouchsafe them in this life impunity; iudgement, and wrath, hell, and condemnation, shall wayte vpon them hereafter.

Prov. I. 22.

*Nihil infelici-
cum felicitate
peccantium.*

Aug.

k 2 Thef. 1.9.

There is nothing more vnhappy then the prosperous estates of impious wretches, perseuering in their wickednesse. For their damnation sleepe they not; They shall be punished with euerlasting destruction from the presence of the Lord, and from the glory of his power.

*Viliis iuudi
& proditiis iof.*

The second sort, are a faithlesse and perfidious generation, enuious, and treacherous children; who as if God had hired them by his goodnesse to commit wickednesse, prouoke him to ieaousie, and

and tempt him by their sinfull and ingratefull disloyalties. God is indulgent to them by prosperity, he washeth their foote-steps in butter (as *Iob* speaketh) being waxen fat like *Ieshurun*, they kicke against him with their heeles, with their vntoward deedes of darknesse, their vitious, mischieuous, and malicious wicked wilfull rebellious treacheries.

3 There are others (with *Balaam*) that loue the wages of vnrighteousnesse, seeking goods more then goodnesse; who speake lyes in hypocrisie, for filthy lucre sake.

As the Patriarch *Iacob* said of *Simeon* and *Leui*, those combined instruments of cruelty¹; so I of these men: O my soule, come not thou into their secret, vnto their assembly mine honour bee thou not vnited.

¹ Gen. 49. 5. 6.
Fratres in malo habentes cor unum in uisitare malitia.

4 There are *filij astuti*, the children of this world, who are wise in their generations, yea, wise ouer-much; knowing how to damne their owne soules: like *Siluester* the second, that found out a trick to get the Popedom, euen by deuoting of himselfe both soule and body vnto the deuil.

a Luk. 16. 8.

But (as our Saviour in the Gospell saith) What shall it profit a man to gaine the whole world, and loose his owne soule? to sell piety, to buy the Papacie; to sell heauen and buy hell, to sell an immortall soule for the purchase of a temporall soueraignty; to sell God, and buy the deuil; to sell saluation, and buy damnation: it is a

* *Platina, & lo Stella.*

sundry offices which she beareth in the body: *Dum uiuificat, anima; dum uult, animus; dum scit, mens est; dum recollit, memoria; dum iudicat, ratio; dum spirat, spiritus; dum sentit, sensus.* Aug. de ecclesia dogmat. c. 34. & Doct. King in *Isaiah*. lxxviii. p. 372.

b The whole inward man, wherewith this masse of clay is quickened, gouerned, and held together, changing her names according to the

sorry

* *Frana temet
Es siste impo-
tum; Es quan-
tantes cogi-
ta Chy. in A-
gam sen. trag.
* Quid voco
blandiloqua
mala consilia
dictas? idem
Ægistus. in A-
gam sen. trag.*

sorry purchase: not much vnlike that of *Indas*, who
solde Christ, and bought a rope, and * hanged
himselfe to goe vnto his owne place. *Achisophel*
was a running * Machiaullian Politician, whose
counsailes were like the Oracles of God, and yet
Indas-like hee haltred himselfe. Oh the vnsettled
conceit of man! that seeking after quiet, findes
his distractions the more: that knowes neither
what he is, nor what he shall be! For thus *Ælius*
Adrianus, the Emperour of Rome, sang his la-
mentable farewell to his best beloued, not long be-
fore they were sundred:

*Animula,
Vagula,
Blandula, &c.*

*My fleeting, fond, poore darling,
Bodies guest and equall,
Where now must be thy lodging?
Pale, and darke, and stript of all,
And put from wonted sporting.*

The children of this world, they wander and
tread in seuerall pathes: they try one, and present-
ly finde, another is more likely: they follow that,
and meete with more that crosse it: and while
they are distracted about these various wayes, ei-
ther the fiery beast, Death, deuoures them, or enter-
taining a tedious dislike of their owne liues, in a
desperate soule-fainting-fit of diabolicall Melan-
cholly (wherein there is * no profit, but hurt;) they
destroy themselues. Whil t they liued there was
hope of * safety, by Death they gaine a Sepulchre:
as they liued the deuils Parishioners all their life:
so like *Dines* (in the Gospell) after death they are
buried

* *Non prodest
animam tra-
dere funeri, sed
restit miseris
vivere longius.
Chorum in Oe-
dis sen. trag.
a Fata si mi-
seros inuuant,
habet salutem,
si vitam ne-
gant habet se-
pulcrum. An-
drom. ibi. 566.*

buried in hell. Gods children live oftentimes hardly here, with a heavy heart, and frowning of a mournfull face: as if like the beasts, they were yeaned to the world, onely to act a sad mans part and dye: these men desire with *Simcon*, to depart in ^b peace; and with *S^t. Paul*, to be dissolued (from the body of corruption) and to bee with Christ; and yet ^c cannot before the prefixed and appointed time enjoy this state of blessed, and much desired ^d security. Contrariwise the children of the Deuill, enemies to all grace and godlinesse; they live in a full ioy here, who sing, reuell, and pleasant their spleenes, as if their haruest were perpetuall; who haue the whole worlds face fashioned to a posture, laughing vpon them: yet when once GOD doth strike a dumpe, & breath a dampe into their soules, dashing their iollity with the horrid remembrance of their sinnes; *Bels hazars* doome ouerraking them, their countenances are changed, their thoughts trouble them: the ioynts of their loynes are loosed, and their knees smite one against another, *Dan.* 5.6. This is not all, in their desperate humours of diabolicall passions, and phreneticall fits of melancholly, they sacrifice their soules to the deuill, to goe with *Indas* to their owne place. Gods children, who expect better things then this world can afford them, will wayte patiently (praying heartily) for the comming of the Lord Iesus: knowing that he which keepeth his soule, keepeth a good thing indeede, created to eternity: he keepeth a heauen in comparison, the Sunne, Moone, and Starres whereof, are vnderstanding, faith, and hope, with

*b Optando
mors est sine
metu mortis
marc. Helen.
ab. 4. 367.
c Præsumptio
miseræ fugis,
id est, maxime
fugis. Helena.
in Oedip. sen.
trag. 952.
d Mors mihi
securitas Cast.
sand. in Agam.
sen trag.*

*Doct. King in
Iona. l. 28.
p 373.*

other Christian graces, and the Lord of Hosts himself hath his dwelling therein. And yet how is the soule neglected by the sonnes of men: who take no care for the culture thereof, make provision for the flesh with all possible diligence. They have learned from the Schoole of *Hippocrates* the Physician, and *Epicurus* the Swine, to Physick and Diet their bodies; but the sickness and death of the soule, which are their finnes; they never account of, till they see they must be punished, and receive the reward of their ill deserving deedes. O yee sonnes of men, slowe of heart to conceive the rightest things, how long will yee love such vanities and seeke after leasing? These times are allotted to the soule, and not to the body. Now is the Day of saluation; not of selfe-glutting sensuall pleasures, and pastime-vocations, rather then recreations. Favour not the flesh more then nature and necessity requireth, giue it food and rayment, and things conuenient, and when it is weary of walking vpon the face of the earth, let it depart in peace according to Gods word, that it may rest, till he that came first to redeeme it, come a second time to raise it vp, and glorifie it. Look on the Sonne of God, hee suffered his body to be tryed with all kinde of ignominious and accursed vexations, with spettings, whippings, buffetings, and the bitterest death of the Crosse, commending his soule into the hands of a faithfull Father; and then his saying was; Father into thine hand I commend my spirit. He did not at the subtil solicitation of malicious Sathan, presumptuously precipitate

pirate himselfe from the pinnacle of the Temple,
 knowing there was a graduated way of descent;
 and we, if we belong to God, will not hasten na-
 tures dissolution; but will suffer our bodies to put
 on Deaths sad and aslie countenance; in the dead
 age of night; when silent darknesse doth incom-
 passe the dimme light of our glimmering Tapers;
 we will patiently heare a solemn bell tolled, to
 tell the world of it; wee will be contented, yea,
 even when the organs of the voyce shall be debi-
 lited; the eyes shall settle to a fixed dimnesse,
 which a little before were swift as the shoors of
 lightning; numbler then the thought, and bright as
 the politt Diamond; and be content to haue
 our countenances (through which perhaps there
 shined a lovely Maiessty, euen to the captiuating of
 admired soules) altered to a frightfull palnesse,
 and the terrors of a ghastly looke: yea, and euen
 then when our friends are like conduits, dropping
 teares about vs; whilst wee neither know our
 owne wants, nor they our cure, wee will in our
 hearty affections desire Christ once againe to break
 the heauens, and come downe, wee will say in the
 Spirit, Come Lord Iesus, come quickly, euen so
 Amen.

5. Here comes the prodigall childe, a younger
 brother (*Luk. 15. 12.*) acting the part of a hotspur
 Cavaliere, and disguised dinghrift, habiting him-
 selfe after the fashions of the world, as one that is
 to trauaile into a farre Countrey. *Nisi hominibus
 placueris Deus, non eris eorum Deus.* Because his fa-
 ther humours him not, with the Schismaticall Se-

peratist, the seperating Brownist and Anabaptist, hee becomes an errand Peripateticke, flying in a dudgeon and discontent from Gods houshold, the Church, and consequently from the Almightyes direction and protection. Not hauing God for his guide, he hath the deuill to his conductor, walking now not onely after the lusts of the flesh, and of his minde, fulfilling the desires of both; but after the Prince of the ayre, the spirit that now worketh in the children of disobedience. With the debauchd Gallants of these lasciuious and loose-living times, he drawes his Patrimony through his throat, bequeathing the creatures to consumption for the consummation of his intemperate voracity, delicate luxury, and wastfull prodigality, spending all either vpon his belly, or his backe, following the proud, apish, anticke, and disguised fashions of the times, to present himselfe a painted Puppet on the stage of vanity.

Alea, vina, Venus, tribus his sum factus egens.

What with wine and women, horses, hounds, and whores, dauncing, dicing, drabbing, drinking, may the prodigall man say: I am brought vnto a morfell of bread, yea vnto the very huskes of Swine. Pride of spirit makes him to scorne an Alehouse, and therefore with greater eagernesse hee dayly haunts Tavernes: where sometimes he sits by his liquour, and bloud of the Vine, and the spirits of the Celler, exhausting, and infusing them vnto mad ebriety: thus drinking *ad modum sine mensura*, whole ones, by measure without measure, like the Elephant through the iuice of Mulberries, hee is enraged.

enraged vnto blood, and most damnable resolutions and designes, terminated in the death and destruction of the next man hee meetes, that neuer did, neither thought him harme. Or hauing a noyse of renegado Fidlers, Musicke-abusers, they with him, and hee with them, sings and danceth, danceth and sings like a Nightingale*, or Canarie bird. He is profuse, and lauish,

* *Vox est eg
prateria mi-
hil.*

————— *Donec deceptus & expes,
Nequicquam fundo suspires mummus in imo:*

Neuer sparing till all be spent, dancing, and drinking away both wit and wealth. Now hee acts his ryots, anon his reuels, and forthwith ferries to a Play-house, or Bawdy-house, where the woman with the attire of an harlot kissing him, allures this simple sot, voyd of vnderstanding, to *solace himselfe*, (ver. 18.) *and take his fill of loue vntill the morning.* Lust leades him to dalliance, till a dart (Ver. 23.) strike thorow his liuer, vntill he be cast downe and wounded, yea and slaine by her.

Pro. 7. 7.

This notorious good-fellow (corruptly so called) being a confederate of the Greekes, *Titere tu's*, or iouiall roaring Boyes, is of the Poets minde, when he said;

Faucunds calices quem non fecere disertum? Whom hath not wine made witty? He drinks that hee may be eloquent and facete, after his cup of *nimis*, he harps on *Barnabies Hymne*, or *Bacchus* his inebriating Catch, bousing verily, and chanting on this wise merrily:

*Esculapi tandem sapi,
 quid medela blateras?
 Mithridatum est potatum
 inter vini paseras.
 Ad liquores & humores
 tandem crescunt salices
 Si quis agroce, mox apotee
 dicem vni salices.
 Qui emblemata, aut poema
 vult acutè texere,
 Ordatur, vinasatur,
 & vvarum necesse est.
 Nil acutè, nil argutè,
 dictum sine dolio,
 Audiui sales, nunquam tales
 ac in enoplia.
 Quo sum plura, hac figura
 satis rem nobilitat:
 Vas rotundum totum mundum
 plenis consignificat.*

But take heed (O Prodigall) of satiricall delusi-
 ons, wine maketh witty, true, if moderately taken,
modice, that is, *medice*, a little for thy stomach sake,
 not to inebriate thy pate, and suffocate thine appe-
 tite, which makes thee apt to belch out thine hor-
 rible and hideous blasphemies, and cunning in da-
 uising diabolicall oathes. Beware of these fits of
 merriment and drunken pleasures, no better then
 sicke mens dreames, they may seeme to charme
 the cryes of thy sinnes for a while, and to lull thee
 a sleepe in the cradle of sinfull sensuality, but in
 the

the end the visions of thine head like *Nebushadnezzar*, shall make thee afraid, and though for a time thou reioyce, and thine heart cheare thee vp, yet know thou, that for all these things God will bring thee to iudgement. O vaine man! why wandrest thou in the vanity of thy gentile-like-blinded minde, from God, who hath slaine his Oxen and Fatlings, who hath provided for thee not onely Bread and Wine, but the Body and Bloud of his owne Sonne; who in the Ministry of the Word, and exercises of Prayer, exhibites vnto thee Angels foode, manowe and Manna, farnesse and hidden treasures, the *Cornu copia*, and abundance of all inward blessings and graces: saying vnto thee in the words of the Psalmist, *Dilata os tuum & implebo illud*. Open thy mouth wide and I will fill it. And yet (then which what can be more vaine?) thou gapest after thy sinfull pleasures and profits, after these huskes of Swine, slighting, and trampling vnder foote the excellencies and super-abundant good things of thy Fathers house. When *Nebuchadnezzar* being exiled from his Kingdome, did eate grasse with the beasts of the field; it was an argument, that the hand of heauen had stricken him with a fearefull madnesse: in like manner, it is an euident token that thou art not well in thy wits, that thou art not yet come vnto thy selfe, when thy conversation is altogether sensuall and bestiall. Thou art a phreneticall peripeteticall Prodigall, wandring through the distractions of thy foolish minde, both from God, and thy selfe. 1. From God; in whose presence is fulnesse of ioy,

ioy, and pleasures at his right hand, which last for euermore. And 2. from thy selfe, who shouldest know thy selfe, and considering thine vnseruiceablenesse, vnprofitablenesse, and vnthriftinesse, shouldest returne, not by chearing, but weeping-crosse, with a *pater peccanti* in thy mouth, saying with thy brother Prodigall; Father I haue sinned against heauen, and against thee, and am no more worthy to be called thy Sonne. Say with *David*, Enter not into iudgement with thy seruant, O Lord, for in thy sight shall no flesh liuing be iustified. Bewaile thy sinnes committed, commit not thy sinnes bewailed. Keepe thy selfe close vnto thy God, let it be thy promise and purpose to doe his commandements, & keepe his righteous iudgements, sincerely, vniuersally, perpetually. As often as thou transgressest, breake out into pious eiaculations: (*& orans paucis, sed affectu multo, ut Act:*) and teaching much deuotion in a little roome, pray with the Publican; *O God be mercifull to me a sinner.*

Arctim in loc.

3 Hoſ. 1. 2.

6 There are children of spirituall fornication, such as goe a whoring from God after the idols of their owne braines: such are Schismaticall Separatists, (ready to runne wilde with their owne light) and superstitious Romanists, tutoured by their ghostly fathers, to beleeue in grosse as the Church beleeueth, which (as *Luther* saith) is grosse Diuinity. Some fall from piety to impurity, these from Christian verities, to Antichristian vanities, fopperies, and trumperies.

And looking on those that professe the Gospel,
we

we may too often espie their claudication and haltings: what through their suddaine vnadvised steps, others entisements^b, their owne readinesse^c, that which is^d halting, is turned out of the way, which should rather be healed.

Frequent claudication.

b Ier. 20. 10.

c Psal. 38. 17.

d το χωλόν.
Heb. c. 12. 13.

But that which chiefly discerneth, and discouereth these children of fornication, is,

I Grosse omissions, falling and relenting from former degrees of grace, and powerfull fruits of piety, whether it be in perswasion, deuotion, affection, or externall action.

As the Church of *Ephesus* that abated in her feruour, and lost her first loue, *Reuel.* 2. 4. 5. Whether this happened, through the instability of free will, which head-long to ill, is drawne onely to good; whereby, as in violent motions, the progresse is slower then the beginning; or because Gods grace is supernaturall, and resteth in man as in a strange subiect, vnprepared, and opposite to its sweet motions; or that the flesh, with *Amalech*, sometimes gets ground, to force the soule in ieopardy, to lift vp the hands for helpe; or for that our course is a race, or daily struiing against the streame, where tripping, or falling in a stroke, doth quickly cast vs backe; or that our spirituall life in some sort is answerable to our carnall, full of heat and humours in our first growth, which afterward in age are cooled and dried vp; it is not materiall to discusse.

Exhortation

The Apostles caution will bee more pertinent and seasonable: Beware lest yee also being led away with the errour of the wicked, fall from

2 Pet. 3. 17.

L

your

your owne stedfastnesse.

ἡρῶν-ῖα.
• b.6.1.

h Gen.9.21.
i Gen.19.35.
k Chap.30.2.

2 Precipitation, or suddaine anticipation, whereby the weake Christian is taken by occasion in any offence, and becommeth like one that hath his legge luxate, or disioynted, who cannot but fall, and lye in his fall, till his ioynt be restored; This was *Noahs* case, to bee suddainly ^b ouertaken with drunkennesse: *Lot* ⁱ with incest: *Abram* ^k with a lye: *Peter* with deniall of his Master: and men are often exasperated, to do that in their passions which exceedeth all humanity and compassion, to doe that in haste, which they repent againe by leasure. These may befall the regenerate.

Πταίσμα.
Stumbling.
Rom.11.11.

3 Staggering, stumbling, and (as it were) rushing forwards, immediately before some greater fall; when a man taketh an offence at the truth, and suffereth his heart to raue with errours: As a drunken man staggereth in his vomite, *Isa.* 19.14.

ἀποτροπή
Defection.
l Heb.12.13.
m 1 Tim.5.15.
n 6.21.
o 2 Tim.4.4.
ἀποχλῆα.

¶ A turning out of the way ^l after Sarhan ^m, when men erre concerning the faith ⁿ, turning away their eares from the truth vnto fables ^o. Of this nature is that aberration from the marke, and falling from the scope aymed at: as that erring from a pure heart, and a good conscience, & faith vnfaigned, & turning ^q vnto vaine iangling, with ^r *Hymeneus*, *Philetus*, *Alexander* the Copper Smith, and others.

q 1 Tim.1.6.
r 2 Tim.2.17.

Grosse falling
Mat. 27.

21.44.
Rom.11.12.
πῶσις, πῶσις-
θῆμα.
Infections.

5 That common and customary sort of falling, ouertaking all sorts of men: yea, euen the best regenerate, after their conuersion: proceeding of ignorance, weakenesse, fearefull temptations, and such like pestilent infections of the heart, wherein the sinner falleth most fearefully: as *Salomon* into

Idolatry:

Idolatry: and *David* into Murder and Adultery. Yee that thinke yee stand, take heed lest yee fall; albeit the regenerate in their time are quickned; and renewed by grace.

f 1 Cor. 10. 12.
t Col. 2. 13.
Eph. 2. 5.

6 Relapse, when one that hath risen from any sinne, falleth againe into the selfe-same sinne: hee that riseth hypocritically, with the Sow and the Dogge, returneth to the puddle and vomite; and he that hath risen truly, may doubtlesly fall into the same sinne; albeit wee finde not such an example in the word. *David* oft sinned; but once onely in adultery; and once onely in numbring the people. *Peter* sinned often, but once onely denied he his Master; and once onely played the hypocrite among the Jewes. Hypocrites may fall and rise againe, in which respect they can hardly bee distinguished from the regenerate. And the children for a time may be children of fornication, depart from God vnto other louers.

Matt. 27. 10. 11.
Gal. 4. 9.
1 Pet. 2. 22.

But that which is an infallible marke of such as are not Gods, is their * falling away without recovery, like *Hymeneus* and *Alexander*, ^a who made shipwrack of faith and a good conscience: apostatizing with ^b temporall beleeuers vnto finall impenitency, *Heb. 6. 6.* And this is the height of the sinne of spirituall fornicatours, approaching somewhat nigh vnto the sinne against the holy Ghost.

* Heb. 6. 4. 6.
a 1 Tim. 1. 19.
20.
b Luk. 8. 13.

7 There are another sort of carnall, luxurious, and incontinent children, which are vntamed horses, euery man neighing after his neighbours wife. Of such God complaines by his Prophet: When I fed thy children to the full, they assembled them-

Ier. 5. 7.

selues by troopes in harlots houses. How shall I pardon thee for this? (saith God) Hee will in no wise dispense with his iustice, to grant thee an impunity from sinne; therefore against the writ of his iudgements, get thou a *Supersedeas* from sinne, and God will spare thee as his onely Sonne which serueth him.

8 Double tongued and detraacting children, whose teeth are as arrowes, and their tongues as sharpe swords.

9 Sloathfull and negligent children, who putting their hands into their bosomes, are loath to plucke them out againe. These are not fully wakened out of sleepe, and therefore are sicke of the Lethargie of sinne, or the Feauer-lurden: Yet a little more sleepe (say they) a little more slumber, a little more folding of the hands to sleepe. In security there is no saturity: men loue to passe their dayes in vanity and sensuality, whereby they may goe sleeping, as it were, vnto hell. When they should doe good, there is euer a Lyon in the way. Let vs take vnto our selues the panoply and compleat armour of a Christian Souldier, and we shall be able to resist the deuill that roaring Lyon, which goeth about (not sleeping) but seeking whom hee may deuoure.

Eph. 6. 13.

1 Pet. 5. 8.



CHAP. VIII.

*What duties they that are borne of God, owe
vnto their heauenly Father.*



F children ought to * reuerence in
heart, word, and behauour, their
naturall Parents; obeying^b and sub-
mitting themselues vnto their com-
mandements, counsels, and corre-
ctions: If they ought to yeeld vn-

to them fidelity^c; then much more the children
of their heauenly Father, are bound and tyed to
the obseruation of the like conditions; in loue to
* reuerence, in reuerence to feare, in feare to fall
lowe before his footstoole, and * worship-towards
his holy Temple.

As the children of God, we owe vnto him the
* honour:

1 Humble seruice and subiection.

2 * Pliablenesse of conformity and imitation.

As touching the first, it is not enough that wee
are subiect to God, for our obedience may be co-
actiue, as being by chastisements, and afflictions,
forced, and compelled hereunto; but it must be in
all humbleness of soule and spirit, freely, and vo-

L 3

luntarily

^a Leu. 19.3.

Eph. 6. 5.

^b Eph. 6. 2.

Col 3. 20.

^c Tit 3. 1.

Heb. 13. 7.

^c Tit 2. 10.

^a Mal. 1. 6.

^a Psal. 27. 4.

^a Mal. 1. 6.

^d Petrus Ber-

corum. reperi.

morale. part.

2 p. 119.

luntarily subiecting our selues to doe the will of our heavenly Father.

To this end consider we, that humility is both a grace of it selfe, and a vessell to comprehend other graces; and this is the nature of it, the more it receiueth of other blessings, the more it may. For it euer emptieth it selfe, by a modest estimation of her owne gifts, that God may alwayes fill it; it wrestleth and striueth with God, according to the policie of *Iacob*, that is, winneth by yeelding, the lower it stoopeth towards the ground, the more aduantage it getteth to obtaine the blessing.

*Aug. Confes 6.
Quam excellens es Domine,
& humiles corde sunt do-
mini tui.*

O Lord how high and soueraine art thou, and the humble in heart are thine houses to dwell in: Where is that house that yee will build vnto mee, *Isa. 66.* and where is that place of my rest? To him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my word. *Plutarch* writeth of some who sailed to Athens, for Philosophy sake, that first they were called *Sophists*, wise men; afterwards, *Philosophi*, but louers of wisdome; next, *Rhetores*, onely reasoners and discoursters. Last of all, *Ideota*, simple, vnlettered men. The more they profited in learning, the lesse they acknowledged it. Thus in spirituall graces wee should study to be great, but not know it, as the starres in the firmament, though they be bigger then the earth, yet they seeme much lesse. Not to be highly minded in high deserts, is the way to preferment. Who am I, saith *Dauid*? Hee was taken from that lowlinesse of conceit, to bee King of Israel. *Iacob* protesteth, I am lesse then the least

*In alto non
alium superest
P al 8.*

least of thy mercies ; he was preferred before his elder brother^a, and made the Father of the twelue Tribes. *Peter* crieth out, Goe from me, Lord, I am a sinfull man ; hee heard, feare not, I will henceforth make thee a Fisher of men. *Iohn Baptist* soundeth, I am not worthy to loose the latchet of his shooe ; hee was found worthy to lay his hand on the head of Christ, when he baptized him in Iordan, *Math.* 3. I am not worthy to bee called an Apostle, saith *Paul*, hee obtained mercy to the example of those that were afterwards to come. The blessed Virgin in her answere to the Angell sheweth, that the salutation of the Angell no way lifted vp her heart : Behold the Handmaid of the Lord ; and she obtained that, for which the generations of the world should call her blessed.

1 Tim. 1. 10.

Let this prepare vs vnto humility, but especially when wee draw neere vnto the Lord, let vs meditate on the ^a Maiesty of his ^b presence, that being affected therewith, we may in ^c humbleness of soule and minde prostrate our selues before him, and then in all subiection yeeld our selues, our soules and bodies vnto him, either to doe his will, or to suffer it to be done on vs. Wee must not resemble *Otho's* souldier. *Qui iussa ducum interpretari quam exequi malebant* : Who tooke delight rather to comment vpon the directions of their leaders, then performe them : But we must follow the example of Saint *Paul*, who in his meruailous conuersion desired no other light, and loadstone to be gouerned by, but the will and word of his Sauiour, Lord what wilt thou haue me to doe ? *Balaam*

a 1 Chro. 29.

11. 12.

2 Sam. 7. 27.

Apo. 5. 12. 13.

b 1er. 23. 24.

1 Reg. 8. 27.

c Eccles. 5. 1.

Tacitus.

AR 9.

the

Num. 24.

1 Sam. 15.

*Filiis inobedi-
entia sua vo-
luptas est ido-
latriæ. Bern. de
precept. & di-
scip.*

Gal. 6. 16.

the Prophet of *Moab*, would not depart from his standard. If *Balaak* would giue me his house full of siluer and gold, I cannot passe the commandment of the Lord, to doe either good or bad of mine owne minde; what the Lord shall command, that will I speake. Let vs walke by the same rule, and be like minded. For to obey, is better then sacrifice, and to hearken is better then the fat of Rammes. Rebellion is as the sinne of Witchcraft, and transgression is wickednesse and idolatry. The children of disobedience make their will their idoll. It is one thing to obey, and another to pre-
tense obedience. Neither is it the simple transgression of Gods commaundement, but the proud and wilfull contempt of his will, which is reputed the sinne of idolatry. Fly wee the least, that wee may auoyd the greatest branches thereof, and declare our selues sonnes of our Father which is in heauen. Wee say in the Lords Prayer, Thy will be done in earth as it is in heauen, where they doe it willingly, without murmuring; speedily without delaying; sincerely without halting or hypocrisie; constantly, without ceasing; and vniuersally without omitting; what hee commaundeth and commendeth in his sacred word: follow wee this rule of obedience, for they that walke accordingly to this rule, peace be on them, and mercy, and vpon the Israel of God.

2 A second duty which the regenerate owe vnto their heauenly Father, is, pliability of disposition, to assimilate themselves in all things vnto the properties and qualities of his diuine Essence and

and nature. There is in all created natures, generally an assimilation. The fire conuerts all to fire. The ayre exsiccate and drawes to it selfe. The water moystens, and resolueth what it meetes withall. The earth changeth all that we commit to her, to her owne nature. The world is all viciscitude and conuersion. Euery one almost fashioneth himselfe after the guise thereof, after the customes and courses of the times. Nor is it onely true in materials and substances; but euen in spirits, in incorporeall; nay, in these there is more aptnesse; they mixe more subtilly, and passe into one another with more nimble glide. So wee see that infection is sooner taken by breath, then contraction or touching: and thus it is in dispositions too: the Souldiour labours to make his companion valiant. The Scholler endeouours to haue his friend learned. The bad man would haue his company like himselfe. And the good man strides to frame others vertuous. Euery man will be busie in dispending and imploying that quality which is predominant in him, to finde another of our owne dispositions: to finde the same soule in a diuided body, and our selues intermutually interchanged one into another. As it is thus in nature betwixt creature and creature: so should it be in grace, betweene man and his Maker, the creature and his Creator. Our thoughts should bee his thoughts; our words the language of Canaan, for purity, and legall verity; and our workes such as haue God for their president and patterne. God is wise, iust, and holy, goodnesse, grace, and mercy^a: bee yee

M

there-

*a Quicquid
in Deo est, est
in te Deum.*

b Eph. 5. 1.
*Puls nobis car-
 lesti gloria &
 dignitatis do-
 ctissimam se-
 quenter inge-
 rere, & hono-
 rem, nostrum
 peccandi puda-
 rem facere.*
*Hier. ep. 1. ad
 Demetriad.*
Virg. tom. 1.
c. Luco Lofio
annot. schol. in
Eph. 5. p. 118.

therefore wise vnto iustice, and iust vnto holinesse, wise, iust, holy, mercifull and compassionate as he is: For so is the precept, Be yee mercifull as your heavenly Father is mercifull. Be yee ^b followers of God as deare children. Because God hath forgiuen you your sinnes, be yee therefore imitators of God; loue your neighbours, forgiue them their trespasses, by the example of God, who forgauē you fully and freely.

*Quem Deus ingenti, percuntem seruat, amore,
 In Christo est gratus, pro bonitate, Deo c.*

God when we were yet dead in our sins, manifested his loue vnto vs in sending his Sonne to work our redemption: the Sonne being willing, offered himselfe a bloody sacrifice to pacifie the Fathers wrath, in all which wee may see loue without president: grace without merit (on our parts) and loue in God, and his Christ; without measure. Wee are members of the mysticall body of Christ: wee ought therefore to loue them, beare with their infirmities, remit their offences, and beare one anothers burthens, as being followers of our heavenly guide. When *Iomadab* by *Rechab* his father, was interdicted the drinking of wine, hee voluntarily abstained from wine and strong drinke, because of his fathers prohibition. Knowing that God hath prohibited all sinne and vngodlinesse, shall we not denie the same; yes, beloued; where we finde in the word his interdiction, and *ne fiat*, that a thing ought not to be done, there Gods bare negation ought

ought to be vnto vs an awfull cohibition, and effectuall restraint, and curbe vnto our illegitimate lusts, and inordinate wills and affections.

The consciences of the weake, subiecting them to worldly rudiments, and humane ordinances; kept them from eating, touch not, taste not, handle not. Happy we if conscioufnesse of our humane frailties might preuaile so farre with vs, as to inhibit sinfull and vnwarrantable actions, tending to the violating of the precepts of the morall law. What said I, happy? nay vnhappy we, and of all men most miserable; if our righteousnesse exceed not the righteousnesse of the Scribes, and Pharises, which was a meere hypocriticall formality and outward appearance, voyd of truth and sincerity; we must proceede a degree further, if wee will be followers of our heauenly Father: for God is Iustice and truth, and euen from that which is right, if wee be not wanting to good endeouours; there will spring forth some goodly * fruit, which shall redound, and abound to the benefit of our owne soules. Doing well, we shall dye well. Be thou therefore iust, holy, vertuous, that thou maist reape the reward of thy goodnesse. If we liue not graciously, hauing God for an example of all holiness and righteousnesse; we are altogether inexcusable.

It is storied by Tacitus of one of the Casars, or Romane Emperours, that in imitation of his Progenitours and Predecessours; he laboured as much as in him lay, to be not much vnlike vnto them either in his weeds or words, in his sayings or do-

Col. 2. 11
* καρπὸς ὁ
ἀγαθὸς ὅταν ἐν-
ταυτῷ βίῃ.
Fructus bonum
bene composita
vita.
ἢ βίῃ δικαίᾳ
χρησάμενος.
καλόν: Vita
iusta est finis
bonum.
ὁ Δίκατος ἰούδ,
ἴνα καὶ διαγίῃ
ὡς τὸν κατὰ τὴν
ἐν τῇ ἰσθμῷ ἀ-
κολουθῶν.
h Pari habitu,
non multum
distantibus
verbis. Tacitus
de Casare.

i Job 43. 10.

ings, confes or discourses. It should bee our care and conscience to descend vnto the like particularities: howsoever it belongs not to vs to be clothed with maiestie and honour, with light and glory as our Father is; for decke thy selfe (saith God ironically to *Iob*) prouoking him to shew his righteousness, power, and wisdom; decke thy selfe with maiestie and excellencie, aray thy selfe with glory and beauty: But alas! we haue no sufficiencie or ability hereunto. But thus much we ought, and by the diuine power may doe; adorne, and decke our selues with the graces of Gods spirit: assimilating our selues in all things to Christ our Sauour, and high Priest; who ^k was holy, harmlesse, vndefiled, and separate from sinners. Wee must then put on ^{*} Christ, and not be profane, iniurious, and corrupt companions, running with the wicked to the same excessse of riyot. God hauing forgien vs ^{*} an hundred talents, all our debts against his sacred Maiesty, wee must not vnmercifully take our neighbour by the throat for an hundred ^l pence. Hauing past ouer the bridge of mercie our selues, wee should not plucke it vp vnto all others. In the 34 of *Exod. ver. 6.* God thus proclaimeth himselfe; *the Lord, the Lord, mercifull and gracious*, to note ^{*} vnto vs by this ingemination, and repetition, a two-fold mercy: preuenient, and subsequent; preseruing from sinne before it bee

k Heb. 6. 17.

^{*} His merits, by faithfull application; and his manners: by an holy imitation. *Doct. Boys possit.*

^{*} The Talent of silver amōg the Iewes containing 3000 shekels at 2 s. 6 d. the shekel; ^{*} *Exod. 38. 25.* Came to 375 l. sterling, 100 talēts, 37500 l. The talent of gold worth in

English mony 45000 l. 100 talēts make 45000 l. sterling. 1 *Denarius Romanus* Mat. 18 The Romane penny hauing on it *Cæsars* image, Mat. 23. 19 21. One fourth part of Silah of the Chaldeans, or shekel of the Hebrewes, weighing a drachme, w^{ch} of our mony 7 d ob. 100 pence make of English mony 3 l. 2 s. 6 d. ^{*} *Paulus Phagim paraspēras. Caldaica in loc. & Pelargini. & Lutherni de vlt. verb. Davidū.*

acted,

acted, and pardoning sinne after it is committed: *strong*; able to helpe, howsoever oppressed: *mercifull*; affecting his in the bowels of compassion; *and gracious*; receiuing those into fauour who haue fallen, *Psal.* 147.3. *slow to anger*; more ready to spare then punish, wayting for our repentance, *2 Pet.* 3.9. *abundant in goodnesse*; towards offenders: *and truth*; in performing of his promises: *reseruing mercy for thousands*; for the whole earth is therewith replenished, *Psal.* 33.5. *forgiuing iniquity*; originall, actual, habituall; all sorts of transgressions and sinnes, voluntary, rebellious, and dayly committed. God here is the mirrour of all examples for our imitation. Hauing therefore put on the new man, *Col.* 3. 10. the partition wall betwixt Iew and Gentile being broken downe, there being neither Greeke nor Iew, Circumcision nor vncircumcision, Barbarian, Scythian, bond nor free; Christ being all in all, and all of vs one body in Christ: we should therefore without partiality, or hauing respect of persons; shew kindnesse vnto all as brethren, putting on towards * all of euery kinde, as towards the kindes of all; ^m Bowels of mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing and forgiuing one another: As Christ forgaue, saith the Apostle, so also doe yee.

* *Tam singulis
generum quam
generibus sin-
gularum.
m. an. d. y. x. u. a.
vi Luc. 1.78.*

*Multa reis Christus clemens errata remittit,
Quisq; pari fratrem commoditate feratⁿ.*

*n. Luca 10.
Lumaburis.
Dom. 5. post
epipha.*

If we would assimilate our selues vnto God in one grace, we should not denie him this honour in all

others: but regard him in all our words and works, fastning our eyes vpon him, as the Cherubims did on the mercy seate. For then, as *Dauid* saith, beholding here his face in righteousnesse, we shall hereafter be satisfied with his image.

3 Our New-birth should be vnto vs an inducement and encouragement vnto the exercises of Christianity and sanctity of life. There is not any more powerfull dehortation from sinne, then the denotation of our spirituall sonne-ship. What man being reputed a childe of God, is not ashamed, and feareth not to doe that whereby hee becomes the seruant of sinne? We should be, as *Saint Paul* saith, children without blemish, vnblameable in this present world. It is not meete that the fountaine of righteousnesse should finde the spots and blots of sinne in vs. In the midst of a sinfull nation, crooked and peruerse generation, when we are enuironed on euery side with an innumerable company of transgressours, and haue infinite vitious examples dayly and houely obiected, and set before our eyes, ^a wee should be so mindfull of our celestiall natiuity, that dwelling with *Mesech*, and hauing our habitations among the tents of *Kedar*, wee should shunne their sinnes, shining as lights in this world, according to that of our Sauour, (Let your light ^{*} so shine before men, that they seeing your good workes, may glorifie your Father which is in heauen.) That yee may bee blamelesse ^b and harmelesse, the sonnes of God, without rebuke, in the middes of a crooked and peruerse nation, among whom yee shine as lights in the world.

Looke

Filiis immaculati neq; conuenit in filii Dei, qui ipse est sans iniquita, peccati maculam reperire. Hier. epl. 1. ad Dometriadem. Virg. de cultu Virgin. tom 1. a Ita celestis natiuitatis memores esse debemus, vt inter malos viuentes, omne malum vincamus, lucentes sicut lumina in hoc mundo.

^{*} Mat. 5. 16.

^b Phil 2. 15.

Looke on that dignity which God hath adorned thee with, that eminent honour which is firme and immutable, and let this admonish thee of thy duty. The more costly the garment is, the more carefully is it kept from spots and staines: the greatest things, and most precious gemmes are possessed with greatest solicitude. Dost thou desire to keepe thy soule in safety, thou must studiously meditate on thy spirituall son-ship. Neglect of a mans selfe argueth a base estimate of his owne state and condition. The Scriptures often inculcate and vrge it vpon vs, that we are his, and his name called vpon vs, that he is our Father, and we his children; to the end we should be followers of him as deare children.

Consider we the * dignity of our spirituall son-ship, and we will not exercise our selues in the base workes of sinfull slavery. As many as receiued him, (that is Christ) to them he gaue power to become the sonnes of God. Heere's our dignity: what can be higher then this power, what more eminent then this altitude? It^b exceeds all gifts, that God should call man his sonne, and man terme God his Father.

And this so great a dignity admonisheth vs of generosity. Being the children of so great a heauenly Father, we should be of generous and noble dispositions and natures. The sonne of a King goeth about great designs and enterprises, he meditateth on warres, triumphes, and trophees, and abhorres to imploy his minde about vile, base, and sordid things. The Sonne of God is an agent in things

c 1 Ioh. 3.
Nunc summo
filiis dei summo,
ubi firmitatis
fortitudo: filii
dei, ubi digni-
tatis celsitudo.
Nunc, signifi-
cat voluntatis
promissitudi-
nem, quo doce-
mur promptis-
sime esse ad
obediendum,
compassionem,
confessionem.
Pet. Barcor. re-
pert. moralio
Philos.
Gen 48 16.
1 Ioh. 3. 1.
Eph. 1. 3.
* Schaff.
Barrad. tom. 1.
l. 4. c. 10. p. 139.
In Ioh. 1. 12.
a Quid hac po-
testate altius?
quid hac alti-
tudine subli-
mius dici po-
test? Greg.
Hom. 6. in Eze.
b Omnia do-
na excedit hoc
donum, ut De-
us hominem
vocet filium,
Et homo de-
um nominet
patrem. Lou. ser.
c. de nativ. Et
c Barradino
to 1. l. 4. c. 10 p.
139, ut supra.

things more eminent: his thoughts run on heavenly things, how hee may wage warre with his infernall enemies, he hopes for victory, and for euer to get the garland, and therefore will not debase himselfe by the seruill and filthy works of sinne.

8 Magni Leonis
uirginis mater.
1. de nativ.

Acknowledge, O Christian ^d thy dignity, and being made the consort of a diuine nature, returne not by thy degenerate conuersation vnto thy ancient vilenesse and vitioufnesse.

2. cor. 6.

A selected kingly generation should (in every particular) answer the dignity of their (spirituall) regeneration: louing that which their Father lo- ueth, dissenting in nothing from the Author (of their New-birth) lest he say and complaine as once the Lord our God did by his Prophet, *Filios enutriti, & exaltaui, ipsi autem spreuerunt me*; I haue nourished and brought vp children, but they haue rebelled against me.

As Christ the naturall Sonne of God, was the diuine character, and engrauen forme of his Fathers image: in like manner (saith he) it is necessary that the adopten sonnes of God should by imitation be the images of their heavenly Father, as it is written; Be yee perfect as your heavenly Father is perfect. If this be humane praise, that the Progeny doe answer the vertue, prowesse, honour, and grace of their Parents, *Quantum magis gloriosum* (saith hee) how much more glorious is it, for those which are borne of God, (the earths vntainted spirituall-nobility) to haue the image of their Father shining on them, for them to manifest the Author of their New-birth, and declare who
hec

hee was that regenerated them.

Earth hath not any thing more glorious then ancient Nobility, when 'tis found with vertue. What barbarous minde will not reuerence that vertuous and Noble blood, which hath vntainted runne thorough so large a succession of generations? Vertue addes a new splendour, which together with the honour of his house, challengeth a respect from all. He is rather to be regarded and honoured, loved, and respected, whose father expired a Clowne, he being a godly sonne; then hee that being vitious, is in a lineall descent from him, that was Knighted with *Tubal-Cains* Faulchion, which hee made before the Flood.

4 Being borne of God, wee should haue as the subtilty of the serpent: so innocency of the Doue.

1 Wee should labour for Christian wisdome, that wee may know how to walke towards them which are without, hauing our conuersation in integrity. *a Hee that walketh uprightly, walketh surely.*

In Christianity there is an Art, and Gods children haue wisdome, which is better then Rubies: and all the things that may be desired, are not to be compared to it^b. Neither gold, nor ^c fine gold, nor the purest of all the gold of Ophir, much lesse siluer shall be weighed for the price thereof: Corall, Christall, the Onyx, the Saphir, the Topaz of Æthiopia, Rubies, Pearles, Jewels of gold embost with Margarites, Iaspers, Sardius, Emeralds, or Diamonds, shall not equall it. Wisdome is aboue them all. Shee is set vp like the ^d Cedar in Libanus, and as the Cypres tree vpon the mountaines

*a Pro. 10. 9.
Qui vadit plane,
vadit sane.*

*b Pro. 8. 11.
Pro. 16. 16.
c Compare
Iob 28. v. 16.
20. & Ren. 4. 3.*

d Eccles. 24. 14.

N

of

of Hermon. Shee is exalted like a Palme tree in Engaddi, (or the wildernesse of Cades) and as a Rose-plant in Iericho, as a faire Oliue tree in a pleasant field, growing vp like a Plane tree by the water. Shee giues a sweet smell like Cynamon, and Aspalathus, yeelds a pleasant odour like the best Myrrh, (as Galbanum, and Onyx, and sweet Storax) and as the fume of Frankincense in the Tabernacle. Shee stretcheth out her branches of honour like the Turpentine tree: like the Vine she bringeth forth a pleasant saour, her flowers are the fruit of riches and renowne, her memoriall is sweeter then honey, and her inheritance then the honey combe. I am (saith she) the mother of faire loue, and feare, and knowledge, and holy hope, I therefore being eternall, am giuen to my children which are named of him, that is, chosen of GOD.

Solomon (though one painted him halfe in heauen, and halfe in hell, not knowing whether hee were saued or damned) was vndoubtedly the child of God, for as he had his errors with *S^t. Augustine*, so likewise had he his retractations with him: his booke of the Preacher disclaimeth all worldly wealth and pleasures as vanity, and giueth sufficient testimony of his re-establishment * in grace.

Of him (one of the offspring of wisdom) it is written, that God gaue him prudence and vnderstanding exceeding much, and a large heart, euen as the sand that is vpon the Sea-shore. Wee must therefore pray for it as *Solomon* did, and giue our selues vnto the study thereof, that wee may be a wise

* Eccles. 12.8.
13.14.

wife, iudicious, and vnderstanding people, abounding with knowledge, like our heauenly Father. Be yee wise as serpents (saith our Sauour) because as knowledge is the treasure of the minde, so discretion is the key: without which it lyes dead, in the dulnesse of a fruitlesse rest. A native ingenuity is beyond the watchings of industrious studie. But the practique part of wisdom (to know and doe) is the best. Let this be ours.

To serpentine wisdom, we must ioyne honest simplicity, harmlesse innocency, mildnesse and lenity, gracious fertility, prouident industry, and delightfull purity: which if we doe, the spirit of God hath descended vpon vs like a Dove, and of naturall, hath (effecting the New-birth) made vs spirituall.

5 Finally, being borne of God, it should be our care and conscience to aduance Gods grace, and set forth his glory, ascribing this wonderfull effect of the New-birth, vnto Gods all-sufficient and efficient worke. Our patience in suffering, and grace in working that which is pleasing vnto GOD, are both from him who worketh both the will and the deede. And therefore as Saint *Augustine* saith, Wee * ought to boast our selues of nothing, because nothing is our owne. By nature wee are not onely like *Nichodemus*, erroneously ignorant touching the New-birth, but auerse from it, and aduerse vnto it, vnwilling of grace; resolute, and dissolute vnto all manner of euill, and therefore are we called by the Apostle *S^t. Paul*, A crooked and peruerse nation.

Quicquid putimur mortale genus, quicquid facimus, venit ab alto. Chorus in Oedip. Sen. Trag.

* *In nullo gloriantur, quia nihil est nostrum.*

Phil. 2. 15.

David with faire promises, and expectation of large reuenues, of riches, honour, goods, and gold (which maketh knees to bowe, and tongues to speake, against the natie *genius* of the groaning heart, which is as extensue as the Spanish ambition, putting all things vnder it) this together with outward eminency and glory, being to be added vnto his natie noblenesse, and innate worthinesse allured him. In like manner, God Almighty allureth vs with his exceeding great precious promises of both the treasures and pleasures, the grace and good things of this life, and that which is to come, and all is to make vs his, and the inheritance of heauen ours, who are by nature children of wrath, and can inherit nothing but confusion of face here, and an eternall separation from the delightfull blisfull presence of the eternall glorious Maiestie hereafter. Let God be magnified for his worke of grace, because grace is not *ex traduce*, by propagation; for then children should inherit their fathers vertues, and euery good father should haue a godly childe, which though it fall out thus sometimes, yet most often it is otherwise. *Noah* may haue a wicked *Cham*, *Abram* a scoffing *Ishmael*, *David* a rebellious *Absalom*, *Salomon* a foolish *Reboboam*, the vitiousnesse of *Ely's* sottes (a Priest of the Lords;) may cause the offering of the Lord to be abhorred. Noble* and worthy parents haue often times ignoble, & vnworthy, yea wicked children, inclinable vnto nothing but idlenesse and wickednesse, growing with age the more crooked and corrupt, and the more deplorably depraued.

Scipio

2 Pet. 1. 4.

* 1 Sam. 2. 17.
Abilustris-
mum parentibus
sapē nobilia
portenta enata
sunt, terri-
mū ignavia et
nequitia sordi-
bus imbuta.
Pet. Calym
Portentis. Hem.
com. 1. Dom. 2.
actus p 233.2

Scipio Africanus so famous for his victories, had a sonne who carrying his fathers name, eclipsed both his fortitude and glory. There was the Emperour *Q. Fabius Maximus*, a man most valiant; there was another of that name most luxurious and exorbitant. There was *Clodius* the father, surnamed faire, that gained the fauour of the people, and violated not his vowe of coniugall chastity: his sonne surnamed likewise the faire, liued a most foule and filthy life, most basely prostituting himselfe to euery common Curtezan.

Neither is grace extracted out of the powers and faculties of the soule, but either immediately infused by God, or mediately wrought by the ministry of the word: Being borne againe, not of corruptible seed, but of incorruptible, by the word of God which liueth and abideth for euer.

Of his owne will begat hee vs, by the word of truth: the former words note the ^a impulsue cause, these latter, the ^b instrument. *St. Iohn* calls it the word of life, *St. Paul* the producer of faith, and the power of God vnto saluation. The weapons of warfare, are mighty through God to cast downe holds, those holds which Sathan hath fortified so strongly for himselfe. And this worke of regeneration or the New-birth, is in Scripture attributed vnto the preaching of the Word, *Ad commendationem ministerij*, to set forth vnto vs the authority and excellencie, the power and dignity of the ministerie, to teach vs to honour those which are placed ouer vs in the Church, and to loue them which labour amongst vs in the Word and Sacraments:

1 Pet. 1. 23.

Iam. 1. 18.

* 1 Pet. 1. 3.

2. 10.

1 Ioh. 3. 1.

Rom. 16.

Tit. 3. 5.

* 1 Ioh. 1. 1.

c 4. 6.

Rom. 1. 16.

c. 10. 17.

& 15. 19.

Marlor. 1m

1 Cor. 4. 14.

We should count the feete of those beautifull, who like *Noahs* Doue with an Oliue branch, bring vnto vs the Gospell of peace and reconciliation, and preach vnto vs the glad tidings of saluation. Acknowledging them Gods instruments, wee should magnifie the prime and principall agent. As in all other things: so in this one thing God should haue the preheminence soueraignty and glory. As therefore *David* said, when he should haue married *Sauls* daughter, seemeth it a light thing to bee the sonne in law to a King: so should we rightly value Gods gracious fauour in making vs his new borne (a degree aboue the naturally borne) children; and admiring the goodnesse of our GOD; should breake out into that holy admiration, or acclamation of *S. Iohn. 1 Ioh. 3. 1*. Behold what manner of loue the Father hath shewed vnto vs, that wee should be called the sonnes of God! This is loue without parallel, or president; grace, without merit; and charity without measure; admitting vs to such aduancement, which the Fathers of our flesh with all their lands and liuings, could neuer put vs in possession of, nor entitle vs vnto.

*Amir est sine
exemplo, gra-
tia sine merito,
charitas sine
modo. Bern.*

The



CHAP. IX.

The immunities and priuiledges of New-borne Christians.

Hey haue a Father that can and will prouide for them, hee is in heauen, and therefore able; a Father, and therefore willing.

As touching Gods sufficiencie to blesse his children with things temporall, the Psalmist saith, that the earth is the Lords with the fullnesse thereof: yea, the cattell are his vpon a thousand plaines. He builds the house, otherwise, they labour in vaine that build it. The fruits of the body, fruits of the field, fruits of cattell, encrease of Kine, flocks of sheepe, the basket, and the store in the basket, they make a great shew of goodly commodities: but vnlesse you giue them their blessing which is there annexed (blessed shall bee the fruit of thy body, &c.) that blessed all the rest; they mourne as *Esa* did when *Iacob* had preuented him of the blessing, and as the grasse vpon the house top, which no man take h in his hand, or blesseth in his heart; so doe they languish and pine away, and come to nothing. The Lord must command.

• Psalm. 127. 1.

Dr. King in
Iona. Lect. 2. 1.
p. 611.

command his blessings to be with vs in our store-houses, and in all that we set our hand vnto, or our labour dieth betweene our fingers. Nothing prospereth without him, but euery thing by his all-sufficient and efficient enriching, and his fauourable propitious blessing. What though God doth not alwayes blesse his children with that which they would: this onely questioneth the reclining of his will, no way preiudiceth the absolute perfection of his omnipotency and power. In the generall hee teacheth vs hereby, that not being wise enough to chuse for our selues, we should therefore haue our dependencie vpon him, importuning him dayly and hourelly vnill he heare vs, and answere vs graciously. Herein hee does like wise Princes, who feede not the expectation of their fauourites that are apt to presume; but often crosse them in their hopes and feares: thereby to tye them faster in their duty and reuerence, to the hand that giueth: though God giues not our desires, yet he alwayes imparts his blessings to vs for our profit: distributing his fauours for his owne glory, and the good of our regarded soules. This the Lord doth of his all-sufficiency.

*Exaudi Domine
ad visitationem,
atque non ad vi-
sitationem.*

Gen. 17. 1.

a *Eusebia.*

Eph. 1. 3.

Math. 6. 26.

Secondly, wee are to consider in our heavenly Father his a good pleasure, applying himselfe vnto vs for our well being. As hee can so hee will blesse his, nay in the present he blesseth vs, as the Apostle saith, with all spirituall blessings in heavenly things in Christ, and will hee denie them temporall things? he feedeth the fowles, are yee not much better then they? He causeth the Lillies

to

to growe, and cloatheth them in such wise, that euen *Salomon* in all his royalty was not arayed like one of them: shall he not much more cloathe you, O yee of little faith: if God regard the fowles of the ayre, and the grasse of the field, will hee not much more cast the eye of his prouidence towards vs? If that of *Dauid* be true, that he neuer saw the righteous forsaken, nor their seede begging their bread (of necessity making it their vocation, as being poore neither by impotency, nor by casualty, but voluntarily, and affectedly;) then certainly the children of the most high (though sometimes they be brought vnto a lowe ebbe, and may want saturity, yet shall they euer finde contenting sufficiency for their sustentation. In their greatest poeury God endueth them with contentation, and in their deepest afflictions, replenisheth their hearts with consolation.

*Argumentum
a minore ad
maius.*

3 This is the ^b righteousness of Gods Kingdome, their sinnes being ^c couered, that is, not from God, who is all eye, and the searcher of the heart and reines; nor in regard of men onely, but in respect of their owne persons: as their sinnes in the day of Christs passion were laid ^e vpon him: so the garment of Christ his inherent holinesse, and imputatiue righteousness (through his meritorious sufferings,) in the day of iustification being put vpon ^{*} them, their sinnes are couered and hid, that is, blotted out and remitted: GOD will not see them, to their condemnation; but passe by them, to the saluation of the iustified. And indeede this couering and not imputing of sinne, is the first part

^b Math. 6.33.

^c Psal. 32.1.

^e 1 Pet. 2.24.
Isai. 53.45.

^{*} Rom. 5.6.

of blessednesse. *Psal.* 32.1. Not the essentiall righteoufnesse of his diuine nature, but onely that perfect integrity * of the humane nature, which in him was without all guile; and that absolute obedience, whereby, in that nature of ours, he actually * fulfilled euery branch of the morall law, and * satisfied by his sufferings, for the sinnes of the whole world of his Elect. And this righteoufnesse of Christ, we are to consider, not as in a person severed from vs, but as in the head of our common nature, the second *Adam*; from whom it is communicated vnto all, that, being vnited as members vnto him, doe lay claime thereto, applying it by faith * vnto themselves. Wee say that in our part *fides sola iustificat*, that faith onely iustifieth, albeit iustifying faith be neuer alone, but euer attended on like a Queene by the Lady-graces of hope, charity, loue, patience, ioy, perseuerance, &c. Neither are wee so to conceiue of faith as a vertue inherent in vs, working by loue, as if the worth of it could iustifie vs; but onely as being an instrument, or hand of the soule stretched forth to lay hold on Christ, the Lord our righteoufnesse. Our iustice in this life is rather such as consisteth in the remission of our sinnes, then in the perfection of our vertues. That righteoufnesse which wee haue, it is meere of mercy, not actiue, but passiue, not that which we worke our selues, but that which God worketh in vs. *Abluitis estis, * iustificati estis*, You haue washed or iustified your selues? no, you are washed and iustified. Christ is made vnto vs of God, * wisdom, righteoufnesse, sanctification, and redemption.

• Heb. 7. 26.

• Math. 3. 15.

• Isa. 53. 5.

• 1 Pet. 2. 24.

• 1 Ioh. 2. 2.

Rom. 5. 19.

• Rom. 10. 4.

Ier. 33. 6.

** Iustitia in hac vita tanta est, ut potius constet remissionem peccatorum, quam perfectionem virtutum,*

Aug. 19. de ciu.

De c. 26.

• 1 Cor. 6. 9.

• 1 Cor. 1. 30.

tion. Wisedome, in the preaching of the Gospel ; righteousness, in our iustification ; sanctification, in our conuersion ; and redemption, by his passion.

4 Amity with the creatures : for whereas by our rebellion in *Adam* we lost our soueraignty and dominion ouer the creatures, the fire, the ayre, the water, the earth, and all liuing and creeping things therein ; so that euer since the fall of man, ioyntly and seuerally, they conspired the ruine, and destruction, the downfall, and desolation of sinfull man : the fire to burne, the ayre to infect, the water to drowne, and the earth to deuoure and swallow him vp quicke, as it did *Corah*, *Dathan*, and *Abiram*, within her greedy opening wombe : and all of them, yea euen the whole creation groaneth, (as the Apostle saith) traouelling in paine², as being desirous to bee deliuered from the bondage of corruption, into the blessed liberty of the sonnes of GOD.

^a Rom 8. 21.
22

Being now Gods children, renewed and reconciled to God in Christ, there is no creature that (beyond the diuine permission) can preiudice, annoy, or hurt vs. It is the couenant which the Creator hath made with man, his principall creature, that the beasts of the field, the fowles of the ayre, and the creeping things of the ground, that all of them shall be in a faire correspondence and friendship with vs : I will breake the bowe & the sword, and the battell out of the earth, and will make them to lye downe safely (saith the Lord God of Hosts.)

Hof. 2. 18.

b 5. 19.

Hee shall deliuer thee in sixe troubles, yea in seven there shall no euill come to touch thee. In famine hee shall redeeme thee from death: and in warre from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou bee afraid of destruction when it cometh. At destruction and famine thou shalt laugh, neither shalt thou bee afraid of the beasts of the earth: For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. Thus all things are put in subiection vnder our feete. And this is a very wonder in heauen, that a woman cloathed with the Sunne, hauing vpon her head a Crowne of twelue starres, should haue the Moone vnder her feete.

Heb. 2. 8.

Rev. 12. 1.

And what is this, but an admirable type or embleme of the children of God, (the Church militant:) who being cloathed with the righteousness of Christ, as with the Sunne; to whom the doctrine of the twelue Apostles, is as a Diadem of beauty vpon their heads; they in regard of their superiority over the creatures, so well as their spirituall mindednesse: are said to tread the Moone, that is, all terrestriall and sublunary things, the earth, the world, with all the works thereof, and the creatures therein, vnder their feete: for to man repaired in the image of God, and renewed in righteousness, true wisdom, and holinesse, there is giuen vnto him of God, Dominion over all his works of wonder, putting all things in subiection vnder his feete.

Psal 8. 6.

5 *Christian liberty*; Their heauenly Father hath enfran-

enfranchised them, and set them at liberty :

Carcere qui legis iacuit conclusus opaco,

Legis hic in Christo carcere liber eris.

*Luca Lefſio.
Lunenburg am-
mor. Scholaſt.
in epistol die
circumciſ.*

Because they are ſonnes, they are deliuered from the elements of this world, the beggerly rudiments of Iewiſh ceremonies, and Romiſh ſuperſtitions, *Gal. 4. 3. 5.* Hereby not onely our right, forfeited in *Adam*, is recouered and reſtored vnto vs by *Chriſt*, the ſecond *Adam*, the Lord from heauen; but alſo the reſtraint of the ceremoniall law is remoued: *Chriſt* hath ſet vs free and vntangled vs, taking our necks from the yoke of bondage. Being dead with *Chriſt*, vnto the rudiments of the world, we are no longer ſubiect to humane ordinances, the doctrines and commandements of men; as (touch not, taſt not, handle not) and now to the pure in *Chriſt Ieſus*, all things are pure, and nothing vncleane in it ſelfe, vnleſſe through weakeneſſe of conſcience in him that uſeth them, or in thoſe that take offence at them, they become accidentally vncleane, or ſcandalous.

b 1 Cor. 15. 47.

c Gal. 5. 1.

d Col. 2. 20.

e Tit. 1. 15.

f Rom. 14. 14.

g 1 Pet. 15.

6 Glorious things are ſpoken of thee, O thou Citie of God, ſaith *Dauid* of the terreſtriall Hieruſalem; but more glorious things are ſpoken of thee, O thou Sonne of God, the Redeemer of the world, and Iudge of quicke and dead, *Ieſus Chriſt* the righteous, to whom all power is giuen both in heauen and earth; he is thy elder brother: by him haſt thou deliuerance from the dominion of ſinne, the ſting of death, and a ſlauiſh feare of damnation. The nature of man at the firſt creation, before that lump was ſowed with the leauen

Pſal. 87. 3.

Heb. 2. 14. 15.

Dr. King in
Plal. 146.

2 Sam. 12.

Εἰς τὸν δὲ πῶς
καὶ ἡμεῖς τὴν
ἀφ' Ἀριστ. 2.
Phil.

Cant. 2. 14.

of sinne, was full of grace and glory : as God ex-
postulated with *David*, I haue made thee King ouer
Israel, and if that had beene too little, 'I would
haue done much more ; so man was made King,
and put in Lord-like dominion and possession, not
ouer cantens and corners of the world, but ouer
the ayre, the sea, the earth, and euery beast, and
fish, and feathered fowle therein created. All
things were made for vs : for in a manner wee are
the end and perfection of all things. And if this
be too little, God hath yet done more for vs. For
our sakes were the heauens bowed, and God was
made man to pleasure man : so that all is ours, and
and we are Christs, and Christ is Gods.

7 To vs appertaineth preseruacion and deliue-
rance, immediatly by God himselfe, and mediately
by the Ministry of his Angels. Immediately
God casteth the eyes of his prouidence vpon vs :
for in *Zach.* the 7. eyes of God are said to goe ouer
the earth, noting vnto vs not onely Gods omni-
science, but his vigilant prouidence. Hee is the
watchman of his Israell which neuer slumbreth
nor sleepeeth. Christ likewise hath a care of his
Church ; O my Doue, saith hee, that art in the
clefts of the rocks, and in the secret places of the
staires ; hee hideth, sheltreth, and protecteth his
chosen ones from the aduerse strokes of maleuo-
lent-Saturnine spirits, opposers and persecuters.
Are wee in the stormes of aduersity, the first that
stand the shocks of extremity ? are we harrowed
with oppression ; doth continuall care checke our
spirits, continuall labour consume our bodies, and
conti-

continuell insultation of the proud disquiet both ?
 Are we like one in a vessell full of pikes, finding al-
 wayes, which way so euer we turne, something that
 pricks vs. Doe we liue like Owles in the Desart,
 and Pellicans in the Wildernesse, are wee as much
 tryed as *Dauid*, who did eate ashes as bread, and
 mingled his drinke with weeping : or as much
 perplexed as he, when the Drunkards made Songs
 of him ? Are we afflicted with *Iob*, hunger-bitten
 with *Lazarus*, persecuted with *Christ* and his Dis-
 ciples, going in mourning because of the oppressi-
 on of the enemie ; we should not be dismayed, but
 as *Medea* in the Tragedy said vnto her hopelesse
 and helpleesse Nurse, *Quis nihil potest sperare, desperet
 nihil*. He that can hope for nothing, let him de-
 spaire of nothing : Shee was deceiued which said
 * *Spes nulla monstrat rebus afflictis viam*, That there
 was nor any hope that could shoue the way to
 escape out of the hands of afflictions. Nay ; thou
 art dearer vnto God then to thy selfe. And there-
 fore we should cheere vp our soules with *Dauid* in
 the Psalmes, saying, Why art thou cast downe, O
 my soule ? and why art thou disquieted within
 me : Say vnto thine heart, hope in God, for I shall
 yet praise him, who is the health of my counte-
 nance, and my God : Rowse vp thy decaying vi-
 tall with *Agamemnon* : *Suscita sensus tuos, optatus ille
 portus arumnis adest*, And be of good cheere, you
 are entred almost into the quiet port of peace and
 security, and then there will be an * end of all your
 sorrowes and sufferings. What though we groane
 vnder the burthens of oppression, and sigh with

Psal. 43. 2.

*Medea. Sen.
trag.** *Nutrix Me-
dæa ibid trag.
Miserrimum
est timere, cum
speres nihil.**Androm. 483.
in Oedip. Sen.
Trag.**Charior est illi
homo quam
sibi.*

Psal. 43. 5.

*Agamemnon.
Sen. trag. 783.** *Mors sola
portus, dabi-
tur arumnis lo-
cus. Des anira
in Her. Oetio
1021 Sen. trag.*

OUR

Rom. 6.9.

Psal 43.1.

Psal 12.5.

Isa. 43.4.

Cha 49.15.16.

Isai 4.3.

Rey. 2.2.

Mal 3.16.

our afflictions, calling and crying vnto God with the soules of the Saints, lying slaine vnder the Altar; saying, *Quem das finem rex magne laborum*, How long, O Lord, holy and true! Doeſt thou not iudge and auenge our bloud on them that dwell vpon the earth? Preſerre we either a Bill in Chancerie, pittifully complaining; ſhewe we vnto our Father the Lord of heauen and earth, that we goe mourning becauſe of the oppreſſion of the enemy, that wee goe groueling, and bowed downe all the day long: or, putting vp our Petition vnto the King of Kings, and praying; Iudge me, O God, and plead my cauſe againſt an vnmercifull nation: O deliuer me from the deceitfull and vniuſt man! Our Father, taking it to heart, will take our part: for the comfortleſſe troubles of the needy, and for the deepe ſighing of the poore, now will I riſe ſaith the Lord, and will ſet him in ſafety from him that puſſeth at him. We are precious and honourable in the ſight of our Father, and he loueth vs. Can a woman forget her ſucking childe, that ſhe ſhould not haue compaſſion vpon the Son of her wombe: yea, they may forget, but I will not forget thee. Behold, I haue engrauen thee vpon the palmes of my hands: and as in Hieruſalem the Iewes kept a Register and Record of all the Inhabitants thereof: ſo God hath a Booke, in which are written the names of all that are his children, and ſhall bee members of that new Hieruſalem. Gods Booke of remembrance was written for his children which feared him, and thought vpon his name: and they ſhall be mine (ſaith the Lord) in that day when

when I make vp my Jewels, I will spare them as a man that spareth his onely Sonne which serueth him. He is as tender ouer vs as ouer the Apple of his eye. Are we then pursued for righteousnesse sake, and troubled for the word * of God, and the testimony which we hold, God himselſe is persecuted: *Saul, Saul, why persecutest thou me?* God will be auenged on all persecutors (for the Day of the Lords vengeance is at hand, and the yeare of recompences for the controuersies of Syon. His indignation shall be vpon them, and his fury vpon their Armies: the sword of the Lord shall be filled with bloud, and be made fat with fatnesse, &c. Are you of fearefull hearts, it is my Commission to corroborate and strengthen them; Be strong, and feare not: behold your God will come with vengeance, euen God with a recompence will come and saue: Euen the Captiues of the mighty shall be taken away, and the prey of the terrible shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children. Thus saith the Lord, the Lord, and thy God; (O thou afflicted and drunken, but not with new wine) that pleadeth the cause of his people; behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my fury: thou shalt no more drinke it againe: but I will put it into the hands of thine enemies that afflict thee.

Dabit Deus his quoq; finem.

Our afflictions shall not end vs, but God will rather put an end vnto them. And then

Olim hac meminisse iurabit.

P

Our

Pfal. 126. 2.

Isai. 59. 20.

Chap 61. 2.

* Ezek. 28. 26.

Zeph. 2. 9.
*Omne sub reg-
 no graviore
 regnum est.
 Chorus in Thy-
 est. Sen. Trag.*

*Megara Sen.
 Trag. 384.*

Zech. 10. 11.

Zeph 3. 19.

Chap. 14. 12.

Zech. 14. 12.

Our mouths shall be filled with laughter, and our tongues with singing, (as at the returne from the Captiuitie of Babylon.) In like manner, when the Redeemer shall come to Zyon, and vnto them that turne from transgression in *Iacob*, when he shall proclaime the acceptable yeere of the Lord, and comfort all that mourne, when hee shall Preach good tydings to the meeke, bind vp the broken hearted, proclaime liberty to the Captiues, and the opening of prison to them that are bound; and proclaime the day of vengeance of our GOD, then shall we haue boldnesse, * confidence, and ioy in that day; but our enemies shall lick the dust, Moab shall be as Sodom, and the children of Ammon as Gomorrah, Spaine and France shall be as the Palatinate, the Turkes and Tartarians as the vagabond Iewes: and their land shall bee for the breeding of nettles, and salt pits, and a perpetuall desolation, the residue of my people shall spoile them, and the remnant of my people shall possesse them. The bloud-thirsty shall not out-live halfe their dayes: and the haughty shall be humbled.

*Dominare tumidus, spiritus altos gere:
 Sequitur superbos vltior a tergo Deus.*

The pride of Assyria shall be brought downe, and the Scepter of Ægypt shall depart away. I will vndoe all that afflict thee; And this is the plague wherewith the Lord will smite all the people that haue fought against Hierusalem: for their flesh shall consume away, while they stand vpon their feete,

feete, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. For he that toucheth you, (saith the Prophet *Zechary*) toucheth the apple of his eye, therefore they shall be disappointed, and cast downe, God shall arise and deliuer our soules from the wicked; his sword and his hand, from the men of this world, which haue their portion in this life, whose bellies are filled with hid treasures. See how God comforteth his Church, and threatneth her enemies; Behold, all they that were incensed against thee, shall bee ashamed and confounded: they shall be as nothing, and they that strue with thee shall perish. No weapon that is formed against thee shall prosper, and euery tongue that riseth vp against thee, thou shalt comdemne. Hee will binde their Kings with chaines, and their Nobles with fetters of iron. To execute iudgement vpon them, the iudgement * written: This honour haue all his Saints.

Chap. 3. 8.

Psal. 17. 13. 14.

Isa. 41. 10. 11.

Chap. 54. 17.

Psa. 149. 8.

* Deut. 7. 1.

Sometimes God works the preferuation and deliuerance of his children mediately by the ministry of his Angels. * I saw by night (saith *Zechary*) and behold a man riding vpon a red horse, and he stood among the Mirtle trees that were in the bottome, and behinde him were there red horses, speckled, and white.

* *Sanctus sacer angelus altat.*
10. Gerhard.
med 25. p. 184.
Chap. 1. 8.
2 Mediate preferuation, by the ministry of Angels.

These are they, whom the Lord hath sent to walke to and fro through the earth; as it is said of the winds, Hee maketh his Angels spirits, and his Ministers a flaming fire: so the Angels they are winged Mercuries, mounted on Pegasus, swift

1 Pet. 5. 8.

Cant. 3. 7. 8.

Job 1. 6.

1 Reg. 19. 35.

1 Sam. 16. 1. 24

Courfers within a moment runne through the earth to discouer treacheries, and treasons, to reueale dangers, and to deliuer Gods children from that roaring ranging Lyon, which goeth about not sleeping, but seeking whom he may deuoure. In the third of *Canticles* 7. 8. *Salomons* bed is said to haue threescore valiant men about it, of the valiant of Israel, who shall hold swords, being expert in warre; euery man hath his sword vpon his thigh, because of the feare in the night. What is this but an embleme of the Angels vigilancie and carefull defending the Church, Gods children, whom these valiant ones deliuer from the terrours of the night, that is, defend them from secret and vnknowne dangers. Children of Kings are attended on by Noble men, and garded by strong men. The children of God being regarded of God, are garded by his Angels, which for their swiftnesse are said to haue wings; for their readinesse to execute Gods will, are said to stand in his presence; for their Nobility, they are called the sonnes of God; and for their strength they are incomparable. An Angell in a night of vengeance was able to slay one hundred eighty and five thousand of *Zenacharib*s host. Cursed and miserable is the condition of the wicked, the children of the deuill; God is against them, and his Angels neither will, nor must protect them. When the Lord had cast away *Saul* for his disobedience, the spirit of the Lord departed from him, and an euill spirit of God tormented him. Sinne (as smoke drives men from their houses) chaseth God and Ang. l. from men.

And

And now men, deuils, beasts, all creatures afflict, torment, and persecute the sinner; for if God be against him, who can be with him? God, both his enemy, and his Iudge, shall take his ieaousie for armour, and shall arme his creatures, to be auenged on his enemies. On the contrary, God giueth his Angels charge ouer his children, to keepe them in all their wayes. His heires shall be defended, they shall want no tuition, who are within the Arke of Reconciliation. When *Iacob* departed from *Labā*, he went forth on his iourney and the Angels of the Lord met him, and *Iacob* said, these are Gods host, and he called the name of the place *Mahanaim*, or Tents.

Wild. 5. 17.

Psal. 91. 11.

Gen. 31. 2.

As Cities subiect to the Enemies inuasion and incursion, are garded and defended with bands and companies of Souldiers, so are the soules and bodies of the faithfull by legions of Angels. The Angels of the Lord pitch their Tents about them that feare him, and deliuereth them; yea, the Angels goe betweene the campe of the Israelites and the Egyptians.

Psal. 34. 8.

Exod. 14. 19.

When the seruants of the King of Syria came to take *Elisha*, his seruant seeing the host, cried; Alas Master, what shall we doe? *Elisha* answered, Feare not, for there bee more with vs, then with them. And at *Elishas* prayer the Lord opened the seruants eyes, and hee looked, And behold the mountaine was full of Horses and Chariots of fire round about *Elisha*. Thinke *with thy selfe then O my soule, how great diuine affection it is that the Lord hath deputed the Angels for thy

2 Reg. 6. 16.

* Cogita, de-
nota anima,
quanta fide-
mina gratia,
quod angelorū
tibi constituta
est custodia
Gerhard med.
26 p. 84.

*Celeſtiu pater
filium ſuum miſ-
ſit ad nos li-
berandos; fili-
us Dei incar-
natus ad nos
ſaluandos; ſpi-
ritus Sanctus
mittitur ad nos
ſanctificandos;
angeli mittun-
tur ad nos pro-
tegendos. idem
ibid.*

preſeruation. The Father ſends vnto vs his Son for our redemption, the Sonne becomes incarnate to worke out our ſaluation, the Spirit is ſent for our ſanctification, and the Angels for our protection. The Angels were ſollicitous of Chriſt, for an Angell declared his conception, manifested and proclaimed his parturition, commanded his tranſition and flight into Egypt, miniſtred vnto him in the Deſart, appeared to him in his agony in the Garden, at the houre of death, and after his reſurrection. They attended on him in his aſcenſion, and will accompany him at his returne from heauen, when hee ſhall come in maieſty and great glory vnto iudgement: in like manner are they carefull of all the incorporated members of Chriſt.

And this, as the Schoole-men haue obſerued; beſegeth, 1. The altitude of Gods diuine power, by Angels to protect men from deuils.

2 It agreeth with the order of his excellent wiſdome, *Vt infima per media deducat ad ſumma*, that men inferiour to the Angels, ſhould by them *tanquam media*, as a meane betwixt two extreames, be brought vnto God the ſupreamest of all, whoſe excellencie dwelleth *in excelsis*, in the higheſt heauens.

3 It ſuteh with the ſweetneſſe of Gods mercie, *Vt ſicut homo habeat aduerſarium impugnantem, ita habeat Angelum auxiliantem*: That as man hath the deuils his Saturnine and malignant enemies to withſtand him: ſo he ſhould haue the Angels his friendly Patrones to protect him.

4^b The Angels refuse not to afford them their ministry, of whom they haue this hope, that they shall one day enioy their happy and delightfull society. Therefore, as to *Jacob* in his iourney, they will minister vnto vs as we are in our progresse vnto our heavenly Country. They defended *Daniel* from the Lyons, and they will saue vs from the infernall, subtil, and treacherous snares, of that diabollicall Lyon not rampant, but ambulant, the deuill, that seeketh whom hee may deuoure. They snatch *Lot* from the Sodomitical-sulphurous-furious-fiery flames of implacable vengeance: so by their holy inspirations and protections, against the temptations of the deuill, wee are preserved from falling into that eternall infernall vnquenchable fire. Immediately vpon the soules separation, euen in the twinkling of an eye; by their subministration shall wee be brought into the possession of Iesus, like as *Lazarus* was conueyed by them into *Abrahams* bosome. Loe thus shall the heire of heauen be blessed that feareth the Lord, and maketh *Iehouah* for his hope and refuge. Hee shall abide vnder the shadowe of the Almighty, and couer thee vnder his wings, and thou shalt be sure vnder his feathers; his truth shall bee thy shield and buckler.

And as in that great plague from Dan to Beer-sheba, the Angell stretching forth his hand to destroy Hierusalem; the Lord said, Hold thy hand: so in all euils and plagues of this life God shall either vse them as Angels for our temporall preservation, or as helping instruments of promoting

VS

b Non renuntant illorum ministeria, quorum dulcissima aliquando sperant consortia. Gerhard med. 26. p. 136.

1 Pet. 5.

c Sic Sancti inspirationibus & contra diabolicas tentationes protectionibus ex infernalibus flammis/abipso eripiunt, &c.

Psalm. 91.

2 Sam. 24. 15.

vs vnto a glorious exaltation, to honour, and heavenly happinesse.

Psal. 37. 29.

Psal. 31. 20.

*a. Nouit pater
nos facere
quies Chorum
in Hec Sen.
Trag.*

*b. Invidia fa-
cium. Et sermo
popularis pre-
met. Lycus in
Hec fur, Sen.
Trag.*

*Hier. in Prob.
guaf. Hebr.*

The New-borne haue an immunity from outward euils, as punishments of sinne. They shall not be ashamed in the euill times: and in the dayes of aduersity they shall be satisfied. God will giue his Angels charge ouer them, and they shall speake vnto the Rauens, and the Rauens shall come at a call, for their reliefe, before Gods children shall be sensible of the misery of penury and want, and the destroying famine. Thou shalt hide them saith *Dauid*, in the secret of thy presence, from the pride of man: thou shalt keepe them secretly in a Pavilion, from the strife of tongues. Not^a that wee can liue in this world out of the gunshot of the wicked and enuious man, that like a worrne neuer runnes but to the fairest fruit: and as a cunning blood-hound, singles out the fattest Deere of the Herd, back-biting^b, biting, and wounding them, and drawing blood, the best blood of their vertuous nobility and noble vertue from them: and the more that the children of God do beare his image, the more Panther-like these flie in their faces, seeking to deface this image, by their opprobrious defamations, and scandalous-detracting-viperous-virulencies. What well-doing childe of God is there, that is not rewarded with derision, and aym'd at by the enuious man? The very name of Christian was odious to the heathen. *Nero* made them hatefull, and *Dioclesian* left no day without their blood. *Ezekiel* is sent to a rebellious Nation, impudent, stiffe-necked; thornes must

must be with him , and his abiding among the
Scorpions. Ezck. 2. 3.

Christs Disciples must be as Sheepe & Lambs
in the midst of Wolues, hated of all men, and can
find no rest. The posie of the Church is, to doe
well, and receiue ill, and Christians for the Mar-
tyrs pay, whose godly zeale, powerfull Preachings,
innocent liues, heavenly prayers, saued the Com-
mon-wealth , and preferred the Prince, yet, giue
the Christians to the Lyons, was their payment,
yea clothing in the skinnes of beasts , and throw-
ing to dogges was all their recompence. Verely,
the godly mans life is no true life , but a liuing
death, a life fully compleat with * misery and ca-
lamity.

My soule (saith *David*) is among Lyons. The
sonnes of God amongst the sonnes of men , are
like so many men enuironed with Lyons. Behold
* Christ, he cloath'd others, and was himselfe vn-
cloathed; fed and was an hungred, wept and was
derided, healed and was wounded, iustified, and
was condemned; saued, and was killed. The seruant
is not better then his Master, who by the crosse
went to the crowne: what fauour can the seruant
looke for, when the Master is reiected, whom they
will not haue to raigne ouer them : but the wel-
come of the Prophets, Apostles, of the chldren
and seruants of God, namely euill for God. The
colour of the Church is blacke, her Armes the
crosse, her Motto, *For doing good, I suffer euill.*

God spared not his naturall Sonne, his owne,
and onely beloued Sonne, in whom hee is well
pleased:

Luk. 10. 3.
Mat. 10. 16.
Mark. 13. 23.
*Bonum facere,
habere malum.
Christianos ad
Leones. Tertul.*

*Tacitus in Ne-
rone.*

* *Nemo se cre-
det miserum
licet sit. Chorus
in Oedip. 1016.*

* *Eseruit
Christum qui
omnes pascet,
scimus, per quem
creatura omnis
notum: ob mu-
ritus per quem
muri loquun-
tur, vincim-
us, qui nos a
vinculis soluit,
mortuum est qui
nos mortuos
suscitauit.
Aug. de Cass.
Rudib.
O mea nullis
agrande malis
fortuna Ossa.
Sen Trag.*

Mat 3. 17.

*a Perpetuo
semper fluitans
alterna vice.
Hurib in A-
gam. Sen trag.
55.
Dr. King in
Ion. Act. 47. in
cap. 4. v. 8. p.
630.*

** Finis alteri-
us mali—gra-
dia est futuri.
Megara. Sen.
Trag.*

Iob 7. 19.

a. Chap. 10. 17.

Note.

pleased: neither will he be more indulgent to his adopted sonnes, which in themselves are many: they shall haue crosse after crosse, afflictions, trials, and tribulations, one after another. ^a The waues of the Sea haue their interchangeable boylings, swellings, and ragings. And as vnto *Ionas* God first sent a worme to destroy the flourishing gourd, this his fortresse & Castle of boughes being taken from him, the Sun ariseth as a Giant refreshed to runne his race; or rather as an enemy shining discomfortably vpon him, euen to his vtter disheartning.

After the Sunne, a winde; and that fighting vnder the banner of the Sunne, and confederate with him, an East-winde: and for the quality of it, a feruent East-winde. The Sunne is not sent to shine, and to cast forth his beames, but to beate. Not any inferiour part, but that which was highest and next to heauen, the head of *Ionah*. Here are new continuues and calamities to afflict his soule, ^{*} the end of one is the beginning of another, the foote of one trod vpon the heele of the other. God in all his afflictions doth not desist, vntill he hath left an inward sense in those who are his Patients. Thus he dealt in the scourging, *1st Iob*, as appeareth by his complaints: How long will it be ere thou depart from me? thou wilt not let me alone while I may swallow my spittle. And againe, ^a Thou renewest thy witnesses against me, that is, thy plagues, witnesses of thy displeasure against me; changes, and Armies of sorrowes are vpon me.

But in all Gods chastisements and corrections, such as those are, which his children are often sur-

surprized with; rather then iudgements of indignation, wrath, and displeasure: he mercifully mitigateth his correcting hand, gently smiting those that smote him. When any affliction shooreth forth, when hee sendeth any crosse in measure, it shooreth forth; and thou (saith the Prophet) debateth withit: he slayeth his rough winde in the day of his East winde. He that bleisseth *ultra meritum*, punisheth *citra condignum*: his blessings & fauours are beyond our deserts: and his chastisements and corrections are lesse then we haue merited. If wee his children forsake his law, and walke not in his iudgements: if wee breake his statute, and keepe not his commandements: hee will visite our transgressions with the rod, and our iniquities with strokes: he will chastise vs with the stripes of the sonnes of men, but his mercy will hee not vterly take from vs. *David* chose rather to fall into the hands of God, then of man, vpon this ground, for (saith he) his mercies are great. It is the testimonie of the Apostle *St. Paul*; ^a There hath no temptation taken you, but such as is ^b common to man: but God is faithfull, who will not suffer you to be tempted aboue that you are able: but will ^c with the temptation make a way to escape, that yee may be able to beare it. The reason is giuen by the Psalmist; for the rod of the wicked shall not rest vpon the lot of the righteous: lest the righteous put forth their hands vnto wickednesse. It may fall vpon them, because * iudgement beginneth at the house of God; but it shall not rest there, lest they put foorth their hands vnto wickednesse.

Q²

Their

I sa. 27. 7.

^a Sam 24. 14.

^a 1 Cor. 10. 13.

^b Orig. moderate.

^c Crescit sub pondere palma.

Quicquid ergo aduersi, quicquid tentationum fidelis ob-

stigit anima,

probationis non reprobationis

esse existimus.

10. Ger.

Med. 40. 297.

298.

Psal. 125. 3.

* 1 Pet 4. 17.

Gods iudgements propor-

tioned to the strength of his

children.

1 Cor. 10. 13.

I sa 57. 16. Psal.

103. 10. 14.

Their tryals cause them not to shrinke backe from holy profession and faith, with the fearefull; who are therefore put in the fore-front of the damned: because Gods^d all-sufficient grace is with them.

Illecebra mundi varia sunt, demonis astus,

Et faciles lapsus sic caro nostra dabit.

Tu nos in tantis præsens servato periculis,

Dogmata, ne pereant, qui tua, Christe colunt.

Because of the allurements of the world, the^f subtilties of Sathan in tempting, and the frailty of the flesh in yeelding, therefore be thou Lord present with vs in our perils, lest wee who profess thy faith, should at any time deny (with our tongues) that which we haue confessed and professed with our mouthes. Cause all things to worke together for the best, *Rom. 8.28*. And finally, giue thou a glorious issue out of all our troubles. Yea; thou wilt take pleasure in thy people, and beautifie the meeke with saluation, and wilt graunt thy children such an immunity as is an impunity of excreamest iustice, in wrath, and indignation, and chastise thou so farre only as it may make for their saluation. When wee are iudged, wee are chastened of the Lord, that wee might not be condemned with the world. In the midst of chastisements, our hearts are sweetned with many^h mercies, and the end of them is for our good. We are whipped by the Father of our spirits, that we may bring forth the quiet fruit of righteousnesseⁱ. He punisheth vs *modicè*, that is, *medicè*, in^k measure: his iudgements are onely as medicines to heale vs, not potions ministred to hurt vs.

Ren 7.8.

d 2 Cor. 12.9.

e Luca. Lof.

Lunenburg Seo-

last Autor. in

Dom. 9. 10th

Trin Testasti-

cōu.

f Quinoris

Demonis a-

fluit 15 Ger-

hard p. 192.

In prosperis in-

uitas nos ad

animi elatio-

nem, in aduer-

sis inuitat ad

desperationem,

Cum impellit

ad peccata,

amplificat Dei

misericordi-

am, cum in

peccata praci-

pitanit, ampli-

ficat Dei in-

feritiam. Ioh.

Gerhard. Med.

27 p. 192.

g Psal. 149.4.

h 1 Cor. 11.32.

i Isa. 64.5.

k Pla. 99.8.

Mich. 7.7.8.

i Heb. 12.11.

k Ilay. 37.7.

9 Canaan shall be *Shems* seruant, and *Iaphet* also if God perswade *Iaphet*, to dwell in the tents of *Shem*. The New-borne shall haue dignity and preheminence aboue him, that is borne after the flesh. Of the first sort, that of *Chorus* in the Comedy may be said, *Par ille regi, par superis erit*. The New-borne: Hee shall for quality bee like vnto God, and for equality, resemble a King in his Dominion, and subiecting of his enemies, *Gen. 9.27*. When *Agamemnon* questioned *Cassandra*, *Victor timere quid potest?* She answered, *quod non timet*. He that is a Conquerour, may feare what he doth not feare, and so haue his courageⁿ cooled. The Israelites were not in comparison of other Nations and Kingdomes, anⁿ handfull of people, and yet for the most part, they got the victory ouer their enemies. As they remoued their Camps and Tabernacles, and went from one nation to another, from one Kingdome to another people. He (that is God) suffered no man to doe them wrong, yea; he reprobued Kings for their sakes: saying, ° Touch not mine annointed, and doe my Prophets no harme. If^p it had not beene the Lord, who was on our side: now may Israel say: If it had not bin the Lord, who was on our side: when men rose vp against vs: then they had swallowed vs vp quicke: when their wrath was kindled against vs. But God was with them, and will be to the end of the world wi^h all his children, giuing them the vpper hand ouer their enemies, imagining mischief in their hearts against them carelesly, as *Deiandra* did against *Hercules*, her husband, for his lewd adultery,

Gen. 9.26.

Chorus in Agamemnon Sen. trag. 603.

1 Ibid. sen. trag. m Golidam per artus radis exangues tremor. Megara in Herc. fur. 313.

a Few in number, Ps. 105. 12.

o Ps. 105. 13. 14

p Ps. 124 1. 2. 3

Deiandra de Herc. Octio Sen. trag.

Aut pereat, aut me perimat, He shall perish, or I will: euen so Lord, let thy childrens enemies perish, and let them lick the dust; and make thine in the eyes and hearts of all men, though differing from them in profession; as Lords of honour, glory, and renowne.

Mark. 6. 20.
Act. 5. 13.

q *Vnde ecclesia
vocatur Chris-
tiana. 1 Cor. 12.
82. & filius ec-
clesie, christi-
ani. Act. 11. 26.
1 Reu. 2. 28.
Col. 2. 10.*

s Io. 15. 15.
t Eph. 4. 15, 16.

u *Animarum;
sponsus Iesus;
gaude propter
honorem, deco-
rem, amorem.
Gerh. med 1;
p 94.
Reu. 2. 28.*

*Wilson Christ.
Dicit. starre
Vbi morning *
starre.*

Dan. 12. 3.
Math. 13. 43.

*Sen. in trag.
Othauia.*

10 Vnion and communion with^a Christ, our elder brother; through this our blessed fellowship in the vnity of nature, the regenerating spirit working all graces in vs, and so^r possessing vs (as the wife of the wealth of her husband) with all things that are Christs: and as the branch partaketh of the sap of the roote^t, and the members of sense and motion from the head^t, so we being his brethren by grace, and members of his mysticall body, the Spouse of the^u Bridegrome, and branches of himselfe the stocke and roote; he conuayeth vnto vs the nourishing and flourishing iuice of all holy vertues and graces. Christ Iesus, who is himselfe the bright morning starre, hauing receiued fulnesse of true glorious light, will communicate it vnto all the faithfull, his children; for so hee saith, As I haue receiued of my Father, so will I giue him the morning star: that is, the star of light, by illumination, and the starre of life, by glorification; when we shall shine as starres in the firmament for euermore: and thine forth as the Sunne in the Kingdome of our Father.

Pulchrum est eminere inter illustres viros.

It is a thing most excellent to bee exalted among the eminent. Such honour shall haue all his Saints.

II Community of gifts and graces, conuayed vnto them from Christ the fountaine and fulnesse of all celestiall graces : No man can giue that which he hath not: Christ giueth grace, therefore he hath grace, yea, in a most plentifull measure, for so it pleased the Father, that in him all ^a fulnesse should dwell. In him are hid all the treasures of wisdom and knowledge, he receiued not the Spirit by measure, *Io. 3. 34.* but without measure, And Christ hath his fulnesse not onely in himselfe, but by influence, for the good, and according to the state of his members, of his fulnesse haue we all receiued, and grace for grace. *Io. 1. 16.*

Nemo dat. quod non habet.

^a Col. 1. 19.
Fulnesse. 1 for the number of graces. *Is. 1. 2.*
² For the measure. *Io. 3. 34.*
Bisfield in Col. 1. 19 p. 127.

But as *Abraham* gaue gifts vnto the sonnes of *Keturah*, *Zimron*, and *Iokshan*, and *Medan*, and *Median*, and *Ishbak*, and *Shuah*, reseruing the inheritance for *Isaak* : so GOD deales with mankind. To the vnregenerate, he giues the gifts of his left hand, *dona sinistra*, riches, honour, the dewe of heauen, and the fatnesse of the earth (*Esaus* blessing) he causeth the Sunne to shine vpon them, and the raine to fall vpon their land : ^b Hee giueth vnto them the influence of the starres, and the distillations of the heauens, springs aboue, and springs beneath, the Patrimony which *Caleb* gaue vnto *Achish*, his daughter ^c : they may haue an heaped vp abundance, and an ouerflowing plenty : they may liue and become old, and mighty in power ^d : they may be blessed in the ^e fruit of their cattell, their Bull may gender and not faile ; their Cowe may calue, and not cast her Calfe ; and in the fruit of their body, they may send forth their little ones

Gen. 25. 2. 5. 6.

Gen. 27. 39.

^b *Math. 5. 45.*

^c *Iosh. 15. 19.*
Iud. 1. 15.

^d *Iob 21 7.*
Ver. 10.
^e *Ver. 11.*

like

Psal. 127. 4.

Ver. 5.

Eccles. 2. 4, 9.

Psal 69. 22.

St. Aug.

like a flocke : they may haue an heritage from the Lord, children, the fruit of the wombe, they may haue children of their youth, which are as arrowes in the hand of a mighty man: they may haue their quiuier full of these arrowes, and not be ashamed to speake with their enemie in the gate, they may grow and encrease in estate and state as *Solomon*, who made him great works, builded houses, planted Vineyards. Made him Gardens and Orchards, and planted trees of all kinde of fruites, that had men and maid-seruants, possessions of great and small cattell: they may haue siluer and gold, the peculiar treasures of Kings, and of the Prouinces; they may haue men singers, and women singers, the delights of the sonnes of men, as muscicall instruments, and that of all sorts. They may not with-hold any ioy from their hearts, and what so euer their eyes haue desired, they may glut them withall. They may fill their bellies with hid treasures, and giue the rest of their substance vnto their babes: this and much more proceedeth from the fountaine of Gods generall goodnesse, by which he openeth his hands, and filleth all things liuing with plenteousnesse. Notwithstanding, their tables may be accursed snares vnto them, and they may be ruinated by their owne prosperity, the indignation of the Almighty may be powred out vpon them, and his wrathfull indignation may haue taken hold of them, according to that of *St. Augustine*, *Nihil infelicius, felicitate peccantium*, Nothing is more inauspicious then the prosperous condition of an impenitent wretch. This happi-
nesse

nesse may be an vnhappy Prognostication of future misery. *Dines* was cloathed in purple for ostentation, and in fine linnen for delectation, hee faced, or rather feasted : here is his intemperate voracity, and greedy deuouring of the creatures vpon his lusts, deliciously or sumptuously ; here's his delicate luxury, euery day : here's his wastfull prodigality. The rich man died, and was buried, and in hell, &c. He that wallowed in wealth, and abus'd it, liuing the deuils Parishioner all his dayes, was buried in hell at his death. Hee might (perhaps) haue ended better, if hee had not begun so well. The pleasure of sinne was the ginne that caught this fat Woodcock in. *Crasus* counsailed *Cyrus*, if he meant to hold the Lydians in a slavery, that hee should teach them to sing, and play, and drinke, and dance, and dally ; and that would doe it without his endeaour. In *Ouids* fable of * cent-oculated *Argus* ; the deuill I compare to *Mercury*, his pipe to pleasure, *Argus* to man, his hundred eyes to our care, his sleeping to security, *Iö* to our soule, his transformation to the curse of God. The morall is onely this ; the deuill with pleasure, pipes man into security, then steales away his soule, and leaues him to the wrath of heauen. It ruin'd *Anthony* in the midst of his fortunes, and spoyld *Hannibal* after a long and glorious warre. There is fallshood in fellowship, prosperity goes hand in hand with wicked vnregenerate men, and studies to be faire conditioned and pleasing : but then like a thiefe hauing train'd them out of the road it robs them. Where all the benefit which God affords

R

them,

Luk. 16. 19.
D. *Beys Possit.*
in the Gosp.
1 Sund. after
Trin.
Vcr. 22.

* Of an hundred eyes.

them. Where all the benefit which God affords them, is this: that if they haue time to see how they were couzned through their credulous foolehardinesse, they may haue so much happinesse, as to dye repenting.

God is more propitious vnto his children: hee giues liberally vnto them of the gifts of his right hand, sacred-soule-sauing knowledge, and sanctifying graces, through the affluence and influence of the Spirit: there is a concurrence likewise of celestially gifts with temporall blessings; which as a superadditament, surplusage, and aduantage, are giuen to those that haue sought Gods Kingdome, and the righteousnesse thereof.

There are gifts in common, and gifts in speciall: Bastards may enioy the first sort, and the sonnes of *Keturah* may surfet with their plenty: but the children of God, the heires of heauen, his *Isaaks*, his ioy, his *Beniamins*, the sonnes and daughters of his right hand; his *Coniabs*, the signets on his right hand; these who are neere and deere vnto their heavenly Father; they, and they only shall haue his Iewels and chiefe treasure of diuine wisdom, the holy graces of faith, hope, charity, patience, meekenesse, peace of conscience, and ioy in the holy Ghost, full assurance, or a firme assent and perswasion of their^a reconciliation with God, of their sinnes^b remission, and soules^c saluation.

a Quod si in
Christo dedist
plenitudinem
aeterna vite,
quomodo par-
tulam eius
particulam de-
negabis? lo.

Gerhard med.
3 p 63.

b Qui me po-
tuit facere, ille
poterit etiam
reficere; qui
me creauit sine
ullo modo, po-
terit a me tol-
lere omne ma-
lum, quod dia-
boli suggestio-
ne, Adams pra-
uicatione,
propria etiam
mea actione ad
me ingressum,
perussit om-
nem substan-
tiam meam.

Idem ibid. p. 61

c Quod ad salutem necessarium mihi non impetrabit, cum ad salutem mihi prome-
rendam seipsum impetuerit? p 64. Neq; me mouet quod peccata mea & graua,
& varia, & sapim uerata: Ego agrotus, ego damnatus, ego peccator; meipsum ne-
gare non possum: ipse medicus est, ipse saluator, ipse iustitia est; seipsum negare non
potest. Misere mei, o medice, o saluator, o iustitia, amen.

This

This is the inheritance of his *Isaaks*, that which the eye hath not seene, the eare hath not heard, because neither visible nor sensible, neither hath it entred into the heart of man, to conceiue those things which GOD hath prepared for them that loue him: they being out of the sight of the eye, the hearing of the eare, comprehension of the heart, or apprehension of thought.

*Hic iter est sup'ris, ad magni teſta ſonantis
Regalemq; domum.*

These are they who walking from knowledge to knowledge, from faith to faith, from grace to grace, and from strength to strength, euery one of them appeareth before God in Zion, *Pſal.* 84. 7. the end of their peregrination and progreſſe, is to poſſeſſe the Palace of Paradife, the Kingdome which God preordained for his children: and^d promiſed to ſuch as loue him. It is your Fathers good pleaſure to giue you the Kingdome, *Luk.* 12. 32. to this end is that inuitation of our Sauour, *Math.* 25. 34. where firſt pronouncing the ſentence of abſolution & bliſſe vpon the Elect, & after that of condemnation vpon the reprobate (and^e thereby encreaſing^f the griefe of the reprobate; & ſecondly ſhewing himſelfe more prone to mercy, *Pſa.* 145. 9. then iudgement^f;) our Sauour ſpeaketh thus comfortably to all the ſonnes of God, *Come yee bleſſed (Children) of my Father, inherite the Kingdome prepared for you from the beginning of the world.*

Come] Here is our bleſſed vnion with Chriſt;

R 2

and

d *Aſſuſſio*
miſſio pater.
Her. Eur. Sen.
Trag.

f *Anſelm. in*
loc.

Iſ. 21. 22.
Reu. 1. 7.
g *Ad penam*
tardam eſt De-
us, ad promiſ-
ſum.

and by him with the whole Trinity.

^a Psal 32. 1.

Blessed] here's our absolution from all our sins, for blessed ^a is he whose iniquity is forgiven, and whose sinne is couered; here is likewise our plenary endowment, with all grace, glory, and felicity. And indeede grace consummate, is glory initiate.

^b *Quid Domus
est animal lux,
medicina cr-
bum.*

Of my Father] Here is the ^b Author, from whom, by Christ, proceedes our felicity.

Inherit] Here's our adoption.

The Kingdome] Behold our Birth-right and possession.

Prepared] See Gods fatherly care for his chosen.

From the foundation of the world] O the freeness, eternity, and immutability of the eternall decree of God, that ordained vs not vnto wrath, but to obtaine eternall life and saluation: who hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance, incorruptible, immortall, vndefiled, that fadeth not away, reserved for vs in the heauens. GOD provided for those faithfull Martyrs and Worthies, better things then this world could afford them, and we may know, and ought to be ascertained, that when the house of this our earthly Tabernacle shall be dissolued, we shall haue a building of God, which is not made with hands, eternall in the heauens; where there is ^c youth without age, light without darknes, life without death, ioy without sorrow, and a Kingdome that cannot bee changed. Art thou delighted with beauty, the iust shall shine like the Sunne; if with swiftnesse and fortitude, the Elect shall be like vnto the

^a Cor. 5. 1.

^c *Per uentum sine
sen. Bute, nota
sine morte,
gandum sine
tristitia, reg-
num sine com-
mutacione lo.
Ger. med 46,
p. 338.*

Angels.

Angels of God ; if with health, there is sound eternity, and eternall sanity ; if with satiety, when Christ who is thy life shall appeare, then shalt thou appeare with him in glory. Beholding here Gods righteousnesse, thou shalt (in that day of Christ) in the resurrection, be satisfied with his image. Doth melody affect thee, there is the Quire of Angels that singeth perpetually ; if thou ioyest in pleasures, thou shalt drinke of the riuers of Gods pleasures ; if in wisdom, the wisdom of God shall shew it selfe vnto thee ; if in loue, thou shalt loue God more then thy selfe, and thy fellow-brethren as thy selfe ; if thou delightest in concord, all shall be of one heart and soule, of one will and desire ; if in power, there all things shall be easie ; if in honour, thou shalt sit vpon Thrones, iudging the 12. Tribes of Israel. Whatsoever we shall desire, we shall there^d finde it, because wee shall see God face to face, who is all in all^e, and all things to all. So great are the good things of the life to come, that they cannot be measured, so many that they cannot bee numbred, so precious, that they cannot bee valued. There our bodies shall haue^e incorruptibility, and spirituality, immortality, and agility to ascend, and meete the Lord at his comming, as Eagles flying vnto our blessed carkasse^f. There will be purity of minde, plenty of diuine glory and felicity, perpetuity of angelicall familiarity, and admired corporall clarity. We shall be *ἰσχυροί*, like vnto the Angels, and therefore need not any more feare, lest our dissimilitude and vnlikeliness, by reason of our sinnes,

R. 3

should.

Col 3. 4.

Mit. 19. 28.

d Habebimus omnia, habebimus omnia.

Tam magna sunt illius uita bona ut non possint mensurari, tam multa ut non possint numerari, tam excelsa ut non possint estimari 10.

Gerb. Med 46.

p. 339.

c 1 Cor. 15. 40.

16. 7. 61. 20.

Vid Aug. Ench.

c. 97.

1 Mat. 24. 28.

*Vbi uolet spiritus,
ibi erit &
corpus. Aug in
loc.*

1 Cor 15 46.

Will 3 7.

1 Cor 15 46.

*Spiritualia post
resurrectionem*

et uis corpora,

non quia cor-

pora esse des-

inunt, sed quia

spiritu uiuifi-

cantur subsistunt

Aug 15 3 de ci-

uit. de 1. c. 23.

should cause our separation from them : Deaths feare shall be taken from vs , and it selfe shall bee swallowed vp into victory : our fraile, weake, and mortall bodies shall be changed , and exchanged for spirituall, nimble , and immortall bodies : being sowed in dishonour, they shall rise in honour : being sowed in weakenesse, they shall rise in power : being sowed naturall bodies , they shall rise spirituall bodies , and shall shine like the starres in the firmament for euermore. In heauen wee shall haue light, without darknesse ; life, without death, health without sicknesse ; plenty, without

want ; renowne, without infamy ;

true iucundity, with all

eternity. *Amen.*

(* * *)

That



CHAP. X.

That the regenerate, Gods children; may be distinguished from the vnregenerate, which are not his children.

BEing New-borne, wee haue a new light in the minde and vnderstanding, conceiuing those things which are of God: the light of the glorious Gospell of Iesus Christ, who is the image of God, shineth vnto vs. For as the further blinding of men is a note and brand of a reprobate: so it is the note of one begotten vnto GOD, to be renewed in knowledge^a. *Taylor in Tw. c. 3 p 656.*
2 Cor. 4. 4.

2 There must be a new quality in the will, a readinesse to heare the voyce of Christ, and to obey it in all things. The Scripture noteth it as a marke and character of an vnregenerate wretch, to be further obdurate and hardened, resisting the will of God^b; but he that is borne of God, heareth his words, *Io. 8. 47.* he carrieth a flexible heart vnto the word, and doth righteously^c. *b Rom. 9. 19.*
Io 8. 47.
c 1 Ioh 2. 9.

3 Whosoever is borne of GOD by his new conuersation, manifesteth the works and fruits of the Spirit: he hath new affections, as the loue of God,

1 Epist Ioh.

God, hatred of all finnes, especially in himselfe, loue of good men, of piety, of purity, of the light: to hate the light, and to liue in malice with the brethren, is a note of one liuing in darknesse. It is no sound plea, when men ouer-shoote themselves in their affections, or actions, to say that they are flesh and blood, and they cannot but carry grudges, or speake their mindes. Thou art of the blood, flesh, and bone of Christ, and therefore shouldest subiect thy selfe vnto him in all things to doe his will.

Zach. 12. 10.

4 Being New-borne, the clouds of darknesse and ignorance are remoued, wee haue hearts of flesh, we finde abatements of our finnes and lusts, and abundance of holy motions and affections: we carefully vse the meanes of our spirituall life: we growe by the nourishment of the words, Sacraments and Prayer, reading, conference, and other exercises of godlinesse and repentance: and as the childe that is New-borne, presently crieth for his mothers milke, except it be a dead childe, or still borne: so wee, if we be New-borne, hauing spirituall life and sense, wee will call and cry, vnto God by the Spirit of prayer and supplication, for the milke of our mother the Church, euer to be conuayed and ministred vnto vs, and for the influence of the Spirit of grace.

1 Ier. 3. 9.

5 As a life led in the practise of rainging sinne, making shew of the workes of the flesh; is an euident demonstration of a carnall conuersation: so contrariwise, he that is borne of God sinneth not: hee hath sinne in him, but not rainging, *Rom. 6. 4.*
hee

hee sinneth, and yet not hee, but sinne that dwel-
leth in him. It is against his heart and intention:
hee lyeth not in sinne, but riseth againe vnto new-
nesse of life, directing his course by the com-
mandements, and following the conduct
of the Spirit. For whosoeuer is
borne of God, doth not
commit sinne.

(* *)

S

CHAP.



CHAP. XI.

Of the appellations, and definition of sinne.

a *Iniustia.*
Iniustitia, sine
iniquitate.

a *Ad. 8. 13.*



b *1 Joh. 1. 9.*

c *1 Pet. 2. 1. 13.*

d *Iniustia.*

Rom. 1. 18.

negligens
transgressio, a
causa formali
de sumpta.

Inne is sometimes termed by the name of Iniustice, vnrighteousnesse, or iniquitie, as when *Peter* told *Simon Magus*^a, saying; Thou art in the gall of bitternesse, and in the bond of iniquity. If wee confesse our sinnes, he is faithfull, and iust to forgiue vs our sinnes, and to cleanse^b vs from all^c *iniustia*, vnrighteousnesse. Saint *Peter*^c fore-telling the faithfull of false Teachers, and shewing the impiety, and punishment of them and their followers; he peremptorily affirmeth, *Ver. 13.* that they which are blots and blemishes, whilst they feast, sporting themselves with their owne deceiuings, who count it their pleasure to ryot in the day time, they shall receiue the reward of their vnrighteousnesse. The wrath of God (saith *S. Paul*) is revealed from heauen against all vngodlinesse and vnrighteousnesse of men. In this sense it is vsed, *Rom. 3. 5.* and *6. 13.* if our vnrighteousnesse commend the righteousness of God, &c.

2 Sometimes it is called * transgression. *Quid igitur lex? propter transgressiones posita est.* Wherefore

tropiums which turned themselves toward the
splendent sunnes, and sonnes of flesh and bloud,
who had gold rings on their fingers, and were such
as weare goodly apparrell and gay cloathing : and
first ; hauing shewed them, that it is not agreeable
to their profession, to obserue the rich, and despise
the poore brethren : he chargeth their consciences
with partiality, and delinquencie, and by conse-
quent, with a possibility of offering iniury vnto
the whole morall law : there are two tables and
tenne words or commandements, you may breake
not nine of them onely, but both of the tables ; for
(saith he) If yee haue respect to persons, yee com-
mit sinne, and are conuicted of the law as transgres-
sours. And sinne (saith S. Iohn) is the transgression
of the law. The word *ἀνομία* signifieth *quiddam il-
legitimum*, a thing contrary to the law, *denisio*,
aberratio, *prauaricatio*, *transgressio*, a wandring, or go-
ing astray, preuarication, transgression, a going be-
yond the bounds of the law, and a swaruing from
the right rule thereof, who should be those *τὴν κατὰ
τὴν νόμον*, that walke according to this rule.

4 The most vsual word is *ἁμαρτία*, *peccatum*, which
signifieth not onely as the former word (*ἀνομία*)
the transgression of the law ; an error, and sinne by
circumstance ; as it is the omission of some good
duty : *ἁμαρτία* signifieth not onely externall wic-
kednesse, but that whole tree of euill, with the
branches and fruites thereof, as 1 Ioh. 1.8 9. c. 2.2.
1 Pet. 2.24. *vid. Orig.*

Sometimes sinne is put for the sacrifice expia-
ting and purging it : as Rom. 8. *per peccatum*, that is,

per

Iam. 2. 1. 8.

Iam. 2. 9.

3 *ἀνομία*
1 Iohn 3. 4.
4 *ἁμαρτία*
2 Ioh. 1. 10.
Sinne it is ir-
regularity
and exorbitan-
cie.
Gal 6. 16.

ἁμαρτία
Peccatum *secu-*
lar.

Σύγγραμ.
Doct. Christi.
per Io. Wigand.
et Mar. Indi-
cem p. 683.

per hostiam damnatus, seu expiatus peccatum in carne.
By sinne, that is, by sinnes sacrifice he condemned
or expiated, and purged sinne in the flesh: so that
it cannot play the tyrant, domineere and raigne vn-
to condemnation. Rom. 8. 1.

Sinne is vsed sometimes *pro re damnata seu mala*,
for an euill and condemned thing, ὁ νόμος ἁμαρτία;
is the law sinne? that is, a condemned and euill
thing? Sometimes for an vnpleasing thing, * for
whatsouer is not of faith, is sinne; that is, what-
soeuer is not pleasing vnto God, is sinne. Com-
pare Hebrewes 11. 6. *χωρὶς πίστεως ἡ ἀδύνατος ἐπαγγελία*.
Where it is said, that without faith it is impossible
to please God.

5 ἁμαρτία which signifieth *delictum*, as it is ren-
dred by St. Paul,^b where he teacheth, that God fore-
ordained Christ to be a propitiation, that is, a me-
rito: ious sacrifice, through faith in his blood, to de-
clare his righteousnesse, διὰ τὴν πίστιν ἧς περὶ τοῦ
τῶν ἁμαρτιῶν: for the remission of sinnes that are
past.

6 *παρανομία*, which word is most vsuall with St.
Paul, but not with others, and it especially signifi-
eth actual sinnes, as Rom. 4. 25. hee was deliuered
for our * offences: so Rom. 5. 15. and Eph. 2. 1. Καὶ
ὕμεις ὄντες νεκροὶ τοῖς παρανομίαις καὶ ταῖς ἁμαρτίαις, and
you hath hee quickned who were dead in sinnes
and trespasses.

7 ἥμιμα, *delictum*, a fault, in which word St.
Paul speaketh to the Corinthians, and saith, ἥμιμα
ἐν ὑμῖν ἐστίν, there is a fault in you, when they sued
each other at the law. And this same word is^c ren-

Reu. 7. 7.

a Rom 14. 23.
τῶν ὅτι οὐκ ἐκ
πίστεως ἁμαρ-
τία ἐστίν.

b Reu. 3. 25.

Rom. 4. 25.
παραδίδω διὰ
τῶν παρανομί-
ων.
* Lapsus sine
pena. Ro. 1. 12.

1 Cor. 6. 7.

c Rom 12. 12.

dred. *Rom. 11.* Diminution, decay, or losse. τὸ ἡτῆμα αὐτοῦ, καὶ τὸ ἐλατῶν: the diminishing of the Iewes, it is the riches of the Gentiles.

The Scripture useth foure speciall words, to expresse sinne by.

And they are these foure. 1 *κακία*, 2 *πορνεία*, 3 *ἐμ-
δυμία*, 4 *ἀπιστία*. 1 *κακία*, malicia, malicioutheise or wickedneise^a. Lay aside all malicioutheise, that is, all euill dispositions and affections, or passions, the incentiues and provocations vnto malice or euill, and in this word the Apostle saith, that wee should not haue our Christian liberty for a cloake τῆς κακίας, of malicioutheise. In *Iam. 1. 21.* it is rendred, naughtineise. Wherefore lay apart all filthineise and superfluity κακίας, of naughtineise.

Secondly, *πορνεία*, *Rom. 1. 29.* where, of the Gentiles it is said, that they were filled^b with all vnrighteousnesse, fornication, *πορνεία*, wickednesse, or filthyneise. This word is likewise spoken of the deuill, who is said to be ὁ πόρνος that euill one, either for his subtilty, or industry, because he is wily in his paines, and inducious in his wiles, onely for the working of wickednesse.

Thirdly, *ἐμδυμία*, *concupiscentia*, lust and concupiscentie^c, from which wee must abstaine, because they warre and fight against the soule.

1 *Pet. 2. 11.*

Fourthly, *ἀπιστία*, vnbeliefe. Compare *Rom. 11. 32.* with *Gal. 3. 22.* and you shall finde that in the former place, he saith, God hath concluded them

1 *Pet. 2. 7.*

2 *Αποστόλοις
οὐκ ἦσαν κα-
κίαν.*

3 *See v. 16.*

μὴ εἰς ὁπκα-
λυμμένα ἔχοντες
τῆς κακίας, τὴν
ἐκδοτέαν, τῇ
κακίᾳ νεμαίε-
τε, *Malicia*
peruersa efficitur,

1 *Cor. 14. 10.*

πάντα κακία,
πάντα κακία,

amaraulentia
et *malitia*,

bitternes and
malicioutheise,

both to be a-
bandoned.

Eph. 4. 31.

1a 1 21 κακίας,
of naughti-
neise.

b *Rom. 1. 29.*

πίστις ἀδικία,
πορνεία, *πορνεία*
&c.

c 1 *Ioh. 2. 16.*

Tit. 2. 12.

Rom. 7. 7.

1 *Pet. 2. 11.*

ἀπὸ τῆς
σαρκὸς ὁπ-
δυμίων, ἀπὸ
τῆς σαρκὸς

καὶ τῆς
Rom. 11. 21.

ἐκκαλεσθὲν
ὁ Θεὸς τὰς πάντας εἰς ἀπίστην.

For God concluded all in vnbeliefe. And *Gal. 3. 22.*

ἐκκαλεσθὲν ἡ ἁρὰ τὰ πάντα ὑπὸ ἀνομίας:

The Scripture hath concluded all vnder sinne.

all in vnbeliefe, that hee might haue mercy vpon all. *Gal* 3.22. So then the definition of sinne from the premised appellations and names giuen therevnto, it is this: Sinne is a certaine thing repugnant to the law of God, displeasing vnto him, deseruing not onely corporall, but eternall punishments.

to Wigand. &
Mit Ind.
Σύνταγμα.
Doct Christi.
p. 684.

It is *ἀδικία*, and *ἀνομία*, iniustice, and vnrighteousnesse; somewhat done against the rule of the law: an vnlawfull thing, which the law accuseth, and condemneth.

And it is also *παράβασις* a transcending beyond the bounds and limits of the law, and in this respect, it is not onely *ἀμαρτία* an offence, or sinne of omission, or *ἥμιμα*, a petty fault and transgression, but *παρανομία*, an offence and trespassse by either reciduation, a partiall falling away from the exercises of grace, or a diminution and slackning in the degrees thereof, like that of *Ephesus*, which occasioned our Saviour * to put vp a bill of inditement against them (contrary to legall customes) for somewhat that she lost, nor any thing that she stole, thou hast lost thy first loue. Wee read not ^b absolutely, thou hast lost thy charity; no, it was ^c not the habite that was extinguished, but some degrees flaked * *ἀσπὸς ἀδίκου* (too true an allusion to the name) thou hast remitted and cooled not that thou ^d now hast, but that which thou hadst, not thy loue absolutely, but thy first loue, that ardent affection at thy first enlightning ^e, that is, that which made thee to reuerence the word, to endure losses and afflictions, and renounce all things in comparison of it. It were to be wished that *Ephesus* sinne were

a *Reu.* 2.4.
Αλλ' ἐγὼ καὶ
οὐ,
Neuenhelesse,
I haue somewhat
against thee, &c.
b *Ioachim.*
Lyra.
c *Thomas.*
Ausbert. Richardus.
* *Aretinus*
Brightman.
d *Pererius in*
Apoc 2. disp. 5.
e *Heb.* 6.4.

NOT

not our wickednesse, a degree aboue theirs ; how forward and feruent were we in our deuotions, and duties of holinesse, religion, and piety, whilst the destroying Angell in the late plague with his brandished sword threatned vs : then wee wept and mourned, vowed, and promised much reformation, then we humbled our soules before God, wee dispersed abroad, and gaue vnto the poore, for the reliefe of the members of Christ ; we continued (notwithstanding the encrease of the sicknesse) constant in the vse of the powerfull meanes of praying, preaching, harkening, meditating, for the continuall preserving, and renewing of our graces ; we quenched not the motions of the spirit, wee fled all occasions of back-sliding, and especially suspected these foure enemies, spirituall pride in the best, carnall policie in the greatest, worldly prosperity in the richest, and abuse of Christian liberty, in the gallantest. Now if wee dull in our deuotion, dead in charity, luke-warme in religion, are iniust in our iudgements, remisse in our discipline, if we haue not onely halted in our march, abated our edge, as being weary of well-doing, like the children of *Ephraim*, that hauing their bowes bent, turned themselves backe in the day of battell ; but are altogether turned retrograde, and gone after either the flesh, the world, or the deuill, the lust of the flesh, the lust of the eyes, or the pride of life, this is our *anomia*, our sinne and iniquity, which though wee wash our selues with Nitre and much Soape, yet will it not be quite purged out.

Psal. 78. 9.

1 Ioh. 1. 16.

Hitherto

Hitherto of finnes appellations, now of it's definition and description.

Quest. What is sinne? attend, and you shall either have it defined, or described. Sinne (saith S^r. *Augustine*) it is either a word spoken; a deede done, or a thing coueted and desired, contrary to the word and will of God. Thus *Bonauenture* (in *Psa*. 91. p. 132. 2. D.) diuideth sinne into three parts and *species*, *verbo*, *opere*, & *consuetudine*, in word, worke, and continuall practise: but that partition which commeth nearest vnto this diuision of Saint *Augustine*, is of the same *Bonauenture*^a, *Psal*. 35. (after our translations the 36. *Psal*.) *iniquitatem meditatus est in cubili suo*: hee deuileth (vanity or) mischiefe vpon his bed; here is *peccatum in corde*, sinne in heart, sinne in thought. *Verba eius iniquitas & dolus*^b: The words of his mouth are iniquity and deceit; here's *peccatum in ore*, the sinne of the mouth, of the tongue. And he sets himselfe *Via non bona*, in a way that is not good, *ver*. 4. here is *peccatum in opere*, a sinne in act, in fact, in deede. And in *Psal*. 61. sinne is three wayes committed, saith he^c, *cogitatione*, *ore*, *opere*, in thought, word, and worke: to which three things concurre, *os*, *manus*, *pectus*, the mouth, the hand, the heart; the heart thinketh euill, the mouth speaketh it, and the hand worketh it. In another place S^r. *Augustine* defineth sinne to be a desire of prosecuting that which righteousness prohibiteth, in which sense Dr. *Fulke*^d maketh sin and iniquity of one and the same signification, thus arguing; If (saith he) sinne be euery transgression of the law, it followeth that euery transgression of

What sin is.
Dictum, factum, vel concupitum contra legem Dei.
aternam Aug.
l. 2. de consens. Euang.
c. 4.

a Bon. in Psal.
35 p. 104. 1. D.
Psal. 36. 4.

b Psal. 36. 3.

c Don. in Psal.
61 p. 116. 2. D.

Voluntas consequendi quod iustitia vetat.
Aug.
d Fulke annot.
in 1 Ioh. 3. 9.

T

the

ἡ ἀμαρτία
ἐστὶν ἡ ἀνομία.
1 Ioh. 3. 4.
Conuersio sim-
plex.
Vt Log.

ἀμαρτία.
1 Ioh. 3. 9.
e D. Fulke in
loc.

f 1 Ioh. 5. 17.
παρανομία
ἐστὶν ἐν νόμῳ
πνομία.
Greg Nazian.
Carm Iam 6.
Βίβλων υἱὸς
ἀνθρώπου
ἀμαρτίαν
Prophanum &
sacrilegum,
scelus. Idem.

the law is sinne, and so meaneth the Apostle by the word, *ἀνομία* (vnrighteousnesse) so well as by the word *ἀνομία* (transgression:) for all sinne is iniustice, and all iniustice is transgression and sinne. Let no man (saith Saint *Augustine*) *in loc.* say that sinne is one thing, and iniquity is another. With whom consenteth *Beda* and *Oicumenius*, who interpret iniquity to be the same that sinne is.

The originall word in this place of S. *Iohn*, 1. 10. 3. 9. it is not *ἀμαρτία* but *ἀνομία*, and we must know (saith he) that *ἀμαρτία*, sinne is a falling from that which is good, *ἀνομία*, iniquity; a transgression of the law that is giuen. And both of them haue this beginning: namely; sinne is a degenerating from that which is good: iniquity, to doe against the law that is set. And both agree about the samething. For hee which sinneth, erreth from the marke, which is according to nature, and in nature it selfe; for the scope or marke of mans nature, is to liue according to reason, farre from vnreasonableness. Likewise he that doth vniustly, offendeth about the law giuen in nature, being affected intemperately. Therefore S. *Iohn* saith; *πᾶσα ἀνομία ἀμαρτία ἐστὶ*, all vnrighteousnesse is sinne: and (according to venerable *Bede*) whatsoever disagreeeth from the rule of equity. *In lege & quod sit improbe est iniquitas*. What is euilly, with an euill eye, done against the law, it is iniquity. *Quidnam prophanum, quidq; sacrilegum? scelus*. What is prophaneness? what is sacrilege? wickednesse, saith the same Father. *Quid queso noxa est*, What is crime or offence, but sinne, and what

is sinne : ἀμαρτία ἐστὶ τὸ ἐξ ἑαυτοῦ παρὰ τὸν νόμον, sinne is a deflexion, aberration, or turning aside from that which is good. *Clemens Alexandrinus* calls it ^h Voluntary right outnes (from the formall cause) and from the effect ⁱ. Death eternall. It is (saith *St. Basill*, ^k the foules sicknesse : and else-where, ^l (*Primogenita proles demonis principis vitiorum* :) the eldest daughter of the deuill, the Prince of wickednesse.

The Schoole-men define it thus; *Peccatum est prauaricatio diuinae legis, & caelestium inobedientia mandatorum* ^m. Sinne, say they, it is prauarication, or the transgressing of Gods diuine law; and disobedience vnto his heauenly commands. I may truly say of it, that it is not *de natura eligibilium, quia* ⁿ *nullus actus peccati est ordinabilis in bonum finem*. It is not of the nature of eligible things, because as *Caietane* saith, No act of sinne can haue a good ordination or intendment. Neither is it eligible for its owne sake, nor with reference to any further end. If therefore for any intended end we make choise of such meanes, as by the law of God (which is our rule, and must be our guide) are ineligible, and vnwarrantable, though in themselves they are morall actions, yet to the parties which doe them, they are ^o sinne. And that which may be good *ex causa integra*, in the generall; ^p may be euill and sinfull *ex particulari* in the particular. Any partiall

dispose of his estate: either from his right heire, or from his allies, or intended ex-ecutors; In hope of raking somewhat vnto himselfe, thus working on the weaknesse of his sicke friend, for his owne end and advantage, he sinneth. ^p *Aquin. 1. secunda. quest. 18. art. 4. ad 3. & quest. 19. art. 6. ad 1. ex Dionysio c. 4. de diuinis nominibus.*

^h *Clem. Alex. in l. 2. Stromat.*

ⁱ *Idem orat. ad Gentes mors aeterna appositio. Iu-der.*

^k *agritudo ani-ma S. Basil*

^l *bon. in Martyrem Iulianam p. 381.*

^m *Hom. 6 Hexam.*

ⁿ *Nicho. de Orbello in Pet.*

^o *Lomb. Mag. sent.*

^p *Caiet. in Ro. c. 3 8.*

^o As when a man visiting a sicke friend, counsellleth him on his death-bed, so

q 1 Sam. 15. 20

r 2 Sam. 6. 6. 7.

s Mat. 16. 21. 22

Ver. 23.

Peccata,
 3 Formaliter,
 simpliciter &
 per se.

defect either in the object, end, or manner, or other circumstance, is enough to make the whole action bad; and it is not the intention which is sufficient to warrant an action good. *Saul* pretended a good end, but God reiected both it & him. Wee thinke no other but that *Vzzab* intended the safety of the Arke, when it tottered in the Cart, and hee stretched out his hand to stay it from falling: but God interpreted it a presumption, and punished it with suddaine death. Doubtlesse, *Peter* meant no hurt to Christ, but good, when hee said concerning Christs passion at Ierusalem, his suffering many things of the Elders, and chiefe Priests and Scribes, and of his killing (as on good Friday) and his rising againe the third day, (as on Easter day) be it farre from thee, Lord, this shall not be vnto thee. He doth not prophesie, onely professeth his affection & hearty well-wishing to Christ, as one desiring that a better fate might befall him; and yet Christ rebuked him for it, and sent him packing in the devils name: get thee behind mee *Sathan*, thou art an offence vnto me; thou saourest not, &c. Sinnes are of two sorts: some are formally, simply, and of themselves sinnes; as namely, such as are directly against the scope and purpose of some of Gods commandements: as Atheisme, against the first; Idolatry, against the second; Blasphemy, against the third; Prophaneation of the Sabbath against the fourth; so against the rest, disloyalty, disobedience, cruelty, murder, theft; false witness-bearing and couetousnesse, which is Idolatry; all these in their owne nature

ture are finnes, and can neuer (*positis quibuscunq; circumstantijs*) be done well.

Secondly, some are finnes accidentally, and by circumstance; such are all outward actions, indefinitely commanded in morall precepts, when they are sinfully and ill done, as to^a giue almes out of vaine glory, to propose questions, acting either the deuils, or a Pharisees part, *viz.* temptation^b: or to heare out of a capricious curiosity, and an intent to entrap and enshare, to reprove out of malice, and a desire to defame the party delinquent: otherwise giuing of almes, propounding of questions, hearing of Sermons, reprovuing of offenders, are honest and iust.

² *Accidentaliter & per circumstantiam.*

^a Math. 6. 1. 3.

^{3. 4.}

^b Math. 19. 3.

And things not simply euill, may accidentally become finnes, especially by these three meanes.

1 *Conscience*, in regard of the agent. Though the thing be good, yet if the agent doe it with a condemning or a doubting conscience, the action becommeth euill^c.

^c Rom. 14. 14. 23.

2 *Scandall*, in regard of other men. Though the thing be good, yet if a brother stumble, or be offended, or be made weake by it, the action becommeth euill, *Rom. 14. 20. 21.*

3 *Comparison*; in regard of other actions. Though the thing be good, yet if we preferre it before better things (as reading before preaching, sacrifice before mercy) and neglect the better for the worse, the action becommeth euill. Goe yee and learne, saith our Saviour, what that meaneth, I will^d haue mercy and not sacrifice. It is Pharisaisme to tithe Mint, and Cummin, and neglect the weightier

^d Mat. 9. 13.

e8 Ambrosin
Rom. 7.

f Idem de Pa
radiso c. 8.

Quis autem est
peccatum nisi
diuina legi
transgressio &
celestium in-
obedientia
mandatorum.

S. Amb. l. de
Paradiso c. 8.
vt supra.

g Cum audis
peccatum, non
intelligas sub-
stantiam, aut
quandam po-
tentiam, sed
maius actum,

et nascentem
subinde, et
morientem, qui
neq; antequam
fiat, quicquam
sit, neq; post
factum ma-
neat, sed ite-
rum intereat

Chrysostom. 12.
ad Roman.

h Dr Bensin
Hos 7. v. 8.

p 18.

i O machina-
tor fraudis,
et scelerum ar-
tifice. Androm.
ad Virgess. in
Oedip Sen.

Trag.

k 1 Reg 22. 22.

l Regu ad exemplum totum componitur orbis.

matters of the law, mercy, iudgement, righteous-
ness, and the like, &c. S^r. Ambrose^e tells vs, that
sinne is not any substance, but *prauaricatio boni*, a
swauing from that which is good, and^f in his
booke of Paradise, Chap. 8. he calls it *arouia*, (*le-
gi transgressio*;) the transgressing of the law, and
disobedience vnto the heavenly command. When
thou hearest sinne spoken of (saith S^r. Ambrose^s)
thou must not suppose it to be a substance, or cer-
taine power, but an euill act, which (like *Aristoteles
Ephemora*) shortly dies: neither before it be com-
mitted is it any thing, neither after the fact: but
with the deede done it dyes. It is somewhat like
vnto the fiery flame that flasheth from the thunde-
ring Peece; of which the diuine *Dubartas* thus
sings;

*Downe falls the cocke, and from the touch-pan flies,
A suddaine flash, which in a moment dyes.*

Oxigena & *moritur*, it dyes with the Act, vnlesse it be
an exemplary sinne of greatnesse, like that^h of *E-
phraim*, who being a ruler among the people, hee
became out of measure sinfull. An inconuenience
indeede, seeing that great mens actions are made
presidents among their inferiours, who suit them-
selues after the fashions of their Lords, and Gover-
nours: that knew theⁱ deuill well enough when
he said to GOD^k, I will be a lying spirit in the
mouthes of *Ahabs* Prophets: hee knew the Pro-
phets could leade *Ahab*, and^l *Ahab* the people; if
he could guide the leaders, then he knew he should
winne the field. *Ieroboam* is neuer met withall in

the

the booke of God, but like a Captiue with a chaine at his heeles: and as one doing publique penance with a plate of iron vpon his forehead, he is called *Ieroboam* the sonne of *Nebat*, that made all Israell to sin^m. If a little shrub or twig fall to the ground, it falls it selfe onely: but if a Cedar fall, it falls not onely it selfe, but with the fall it breakes downe the little trees that growe about it: so the sinnes of priuate men are onely banes to themselves: but if great men fall into impiety, and their sinnes once become exemplary, they are accessary to the ruine of many others, whereas *Iosias* seruing GOD himselfe, was a meanes to put downe the hill Altars, destroy the Chemarims, and vterly to abolish Idolatry. His goodnesse was like *Aarons* oymment, flowing from the head to the beard, and so by degrees vnto the skirts of his cloathing. There was a dispute among the Philosophers (as *Plutarch* reporteth) whether an Army of Lyons (a Hart being their Captaine) or an Army of Harts (a Lyon being their Captaine) were more powerfull: it was determined* for the Army of Harts following the Lyon, to shew what vertue is infused into the followers by the leader.

If then the inferiour be the image of the Superiour, and (like an image in a glasse) looke vpward and downward, to heauen or hell, as the body, I meane the Superiour doth, then giue mee leaue to aduise you that sit at the sterne, whether of little Barques, or greater Shippes, whether houses, Cities, Countries, or Countreies, that you giue these waters of exemplary sinnes no passage, no not

m 2 Reg. 3. 3.

1 Reg. 16. 14.

26.

2 Reg. 10. 29.

13. 2.

14. 24.

15. 9.

17. 21.

& 23.

2 Reg. 23.

Phil. 133. 2.

* *Opinio Chas-*

teria apud Plut.

in Apotheg.

a little, that your euill conuersation be not thorns in your childrens eyes & others whom you cōmand: If they perceiue your eyes to be swolne with lust, your hearts to be as hard as the nether millstone, your whole life to be a compassing of the earth by deceit and oppiession (like Sathans) they will deeme straight their warrant sealed for committing the like offences; and then, O yee mountaines of Gilboa, let there be no dewe, neither let there be raine vpon you: because the shield of the mighty is vilely cast away: O yee great ones of the world, there is a curse vpon you; because, by your meanes, vertue, the blessing which should cloath and arme the children of GOD, and as a shield defend from the * wrathfull strokes of Gods wretched-making-vengeance, by you is cast down, troden vnder foote, and made of no account amongst the inferiour sort. It is necessary that offences come, but woe vnto them by whom they come. How much better is it for a man of worth to say as *Nehemiah*; Should such a man as I flee? Not I, by any meanes; lest others should be discouraged by my flight: how much better is it, to haue the saying of *Ioshuah* for a Motto euer to be remembred; I and my house will serue the Lord.

Iob 1.

2 Sam. 1. 21.

* *Calestis ira*
quos premis
miseros facit
Desanira. de
Herc in Herc.
Oetio. Sen.
trag.
 Math 18. 7.
 Nehe. 6. 11.

g Iosh. 24. 15.

CHAP. XII.

What it is to commit sinne, and how many wayes it may be committed.



Here is great difference (as both the Fathers, and orthodox Diuines of later times haue in their writings obserued, betweene these two, *pec-*

Steph. Zeg. loc
Comm. de pec.
p. 229.

care simpliciter, & peccatum facere, a simple sinning, and committing of

sinne. It is sinne, saith *Zegedine*, whatsoeuer against the law of God, and the loue of our neighbour, either is thought and desired, vttered or acted; euery defection and deuiation from the will of the most true and excellent God; or from his nature and incommunicable Essence; whether it be expressly and directly placed in holy writ or no, it is sinne.

To sinne simply, it is to commit somewhat that is vniust, and vnlawfull, and this is done of all mortall men (for who is there that doth good, and sinneth not^a) but all sinne in the same manner. There are some which sinne of the infirmity^b of the flesh, *Contra animi sententiam, & propositum* (as say both *Musculus* and *Stephen Zegedine*) against their mindes and purposes, who lament and bewaile very much their sinnes committed, *his peccatum non ex desti-*

Musculus in
1o c. 8. p. 368.

a 1 Reg 8. 46.
2 Chro 6. 36.
Eccles 7. 22.
1 Io 1. 8. 10.

b Zeg. ibid. c.
Musculus ibid.

nato, saith *Musculus*, *non ex studio*, saith *Zegedine*, *queritur, sed per occasionem obijcitur*: they meete with sinne, and entertaine it by accident and occasion,

and not of study, set purpose, and peraduised meditation, and these may be said, *peccare*, to sinne.

To commit sinne, say they, signifieth, not a simple vicious deede, howsoever it be acted; but even that worke of sinne which is not yet perfected, the study, counsaile, purpose, and premeditation of a wicked minde, not brought into act: It notes the malicious & wickednes of our corrupt and depraved nature, and therefore as euill trees are said to bring forth euill fruit: so the reprobate can only be said *facere peccatum*, to commit sinne. For thus saith Christ to the traytour *Iudas*, what thou dost, doe quickly. Where the word, *doe*, is put for the study and purpose of doing, noting rather the minde, then the body and outward man. They that desist not from their euill intentions and machinations, till they be brought into act, (as it was heere in *Iudas*) may truly bee said to commit sinne.

c Steph Zegem.
loc. com. de per.
p. 129. et Musc.
in l. c. 3.

Non pro occa-
sione obla-
tum, sed stu-
dio quæsitum.
Zeg. Musc.

The like may be said of those which sinne of malice & impiety, *animo non reluctantē, sed inhiante*, not with reluctance, but oscitation, and a longing desire, and affection after sinne, committing it, not occasionally, but purposely; painfully and ridiculously: these most properly may be said to commit sinne, *facere*, to act it, and make it their worke.

There is a three-fold committing of sinne; ignorantly, disdainfully, arrogantly.

I Ignorantly, this was *Pauls* case, when he was yet a *Saul*, consenting not onely vnto the death of *Stephen*, but like a dogge that is madd, hee bites all that

that he meetes with, breathing out threatnings and slaughter against the Disciples of the Lord, and by vertue of the high Priests letters, binding both men, and women, and imprifoning them at Hierufalem; thefe and the like transcendent infolencies and outrages, proceeded from him whilst the fcales were on his eyes, and blindneffe of minde poffeffed his foule. He finned not wittingly, but ignorantly, in vnbeliefe, and therefore hee obtained mercy, that Iefus Chrift might shewe forth all long fuffering for a patterne to them which fhould hereafter belecue on him to life euerlafting. There is an^a ignorance, which makes men imperfett in the faith, and otherwife minded then they fhould, which in the Gentiles God regarded not, it being not a wilfull, but a witleffe ignorance; and this in part is excufable: *Excufat non à toto fed à tanto*: it excufeth not from all finne, but keepes finners from being out of meafure finfull: it excufeth in part, in refpect of wilfull ignorance, or of finnes againft knowledge^b.

Secondly, there is a^c willing and malicious inexcufable ignorance, in fuch as fay with thofe in *Iob*, Depart from vs: for wee defire not the knowledge of thy wayes. Who is the Almighty that we fhould ferue him? *2 Pet. 3. 5*. This they willingly knew not. *Rom. 1. 28*. They regard not to know God. Many are willingly ignorant, that they may the more freely finne. Vanity of minde makes wilfull blindneffe, and fottifh ignorance to infatuate men, vntill their foolifh hearts be full of darkneffe, they be deliuered vp

Ad. 9. 1.
1 Ignorat. fo
pocare.
Bonauent. in
P. 4. 35 p. 105.
1 Tim 1. 13.
Ver. 16.

a Phil. 3. 15.
Ad. 17. 30.
Io. 9. 41.

b Io 9. 41.
Luc. 12 47.

c Iob 21. 14.
Gen. 6. 5.

Eph. 4. 17.
Rom. 1. 21.
Mal. 3. 14.
Pfal. 14. 1.

* Ifay 19. 14.

29. 9.

2 Thes. 2. 11.

a reprobate minde, that is, as *Beza* renders it ; vnto a minde voyde of sound iudgement, and vntill they be giuen ouer vnto that spirituall * ebriety, the efficacy of delusion, to beleeeue lyes.

Some men commit sinne in secret, *Delicta quis intelligit*, and who knoweth how oft he offendeth ; and this is *vitium in homine*, saith *Bonauenture* ; sinne in man.

A second sort commit sinne by imitation of others exorbitant, irregular, and inordinate courses, and this he calls *peccatum ab homine*, a sinne occasioned by man. The third and last sort, is the contradicted sinne of ignorance ; *Quod dicitur peccatum hominis, non diaboli, quia diabolus ex industria, homo ex ignorantia peccauit* : which is called mans sin, and not the deuils ; because the deuill sinned of industry, but man of ignorance onely.

*Bonauent. in
Psal. 35.*

2 *De dignatur
peccata confiteri
Bonauent. in
Psal. 35.
p. 109.*

Secondly, a man may be said to commit sinne disdainfully, that is so farre from entertaining thoughts of confession, as that hee either extenuates, or seekes to couer, or absolutely and obstinately denies his perpetrated transgressions. There was a man that hauing wrought a miraculous cure vpon the leprous body of the Captaine of the host of the King of Syria ; would take no gift or reward at his hands, as being vnwilling to sell Gods grace and blessing for money ; this man had a couctous seruant, that forged lyes, and spake the things he ought not for filthy lucre sake : hee followed after the party clenched with more speed then a pace, they are his owne words ; I will runne after him, and take somewhat of him : hee did so,
hee

hee ouertooke him, and tooke of him two Talents
 of filuer, viz. 750. pounds, 375. pounds in one
 bagge, and 375. pounds in another, with two
 changes of garments. But when hee went in, and
 stood before his Master, *Elisba* said vnto him,
 Whence comest thou *Gebazi*? And he said, thy
 seruant went no whither. Hee went not forsooth
 hither and thither (as the originall renders it) hee
 had not (if we may belecue him when he tells a lye)
 acceſſe vnto the man, nor receſſe vnto his Master;
 thy seruant went no whither. Loath hee is (you
 ſee) to make an humble acknowledgement of his
 ſordid transgreſſion. The ſubtill hearted woman
^a with the attire of an harlot, impudently ſaluteth
 the young gallant, with her faire ^b ſpeech ſhee cau-
 ſeth him to yeeld, and with the flatterings of her
 lips ſhe forceth him, and yet ſhe wipes her mouth,
 and ſaith in heart, I haue done none cuill. I liſt
 and examine my life, and behold it is either vaine
 or profane; all our righteouſneſſe is as a menſtru-
 ous cloath. If our righteouſneſſe be ſuch, what is
 then our vnrighteouſneſſe, and impiety?

^a Reg. 5. 22.

^b Ver. 25.

^a Pro 7. 10.

^b Ver. 21.

*Excutio vitam
 meam, & ecce
 tota eſt vana
 aut profana.
 ſo Ger. med. 1.
 p. 16.*

3 There are a third ſort of ſinners which ſacri-
 fice vnto their owne nets, and attribute vnto them-
 ſelues the giſts and good things which they haue.
 God in the ſeuenth of *Deut.* and 7. verſe, by things
 temporall, teacheth the Iſraelites their ſpirituall
 eſtate and condition. The Lord ſet his loue vpon
 you, and choſe you, not becauſe you were moe in
 number, for you were the feweſt: but becauſe hee
 loued you: and ſay not in thine heart, becauſe of
 my righteouſneſſe, the Lord hath giuen mee this

good land: for thou art a stiffe-necked people: now if they merited not temporall blessings, they were surely further off from deseruing spirituall fauours, and that heauenly Canaan, and euerlasting rest prepared for the people of God. Hath God conuer-
 ted vs, conceites of the co-operation of our owne will in the first act of our New birth, fauours of pride, arrogance, and vanity? Are we amiable in the eyes of our heauenly Father? he found vs not louely, but made vs such; qualifying vs with the riches of his grace. The earth which of it selfe, is barren, and without the former and latter raine, brings forth no good fruit; being wet with the dew of heauen, is apt for fructification and encrease: so likewise are wee barren and vnfruitfull in the works of the Lord, before the infusion of his grace, the present assistance, and co-operation of the spirit of God with our spirits. All goodnesse and grace it is originally from God, and commeth downe from the Father of lights, who maketh thee to differ from another: And what hast thou that thou diddest not receiue? now if thou diddest it, why gloriest thou as if thou diddest not receiue it? Are we gracious children? I will loue them freely, saith the Prophet; because of any disposition or desert in vs? no, but because Gods wrath is turned away. Are wee about the doing of any good, It is not I, saith *St. Paul*, but the grace of God in me, that doth it: Who art thou, O great mountaine? before *Zerobabell* thou shalt become a plaine, and he shall bring forth the head stone therof with shewtings, cryings grace, grace vnto it. The hands
 of

Iam. 1. 17.

1 Cor. 4. 7.

Hos. 14. 5.

1 Cor. 15. 10.

Zech. 4. 7.

of Zerobabell haue laid the foundation of this house:
his hands also shall finish it.

As it was in the building of the second temple,
Zerobabell who represented Christ, must lay the
highest stone of the building, notwithstanding the
high mountaines, that is, the strong opposition of
the enemies: and this hee must doe not by armes
or strength, but by his spirit: so in this liuing
temple (which all Gods children are) the Lord him-
selfe both foundeth the lowest stone, and layeth al-
so the highest, not by our arme or strength; nay,
we rather haue mountaines of impediments to hin-
der this great worke, and our selues are the greatest
enemies to our owne building: but by the power
of his Spirit which maketh all plaine before him.
If therefore thou burnest Incense to thine owne
gaine, as though thine owne hand had made thee
rich, and thine owne arme happy, thou doest not
well, but sinnest. Against this three-fold euill we
must prouide our selues of a three-fold Antidote
and remedy:

1 *Sui cognitio*, the knowledge of a mans selfe.

Bonauent.in

2 *Pia confessio*, a godly confession of our wofull

Psalm 35.

naturall states and conditions.

3 *Iusta attributio*, attributing that of right vnto
God, which originally proceeded from him and
his Christ.

1 *Sui cognitio*, the knowledge of a mans selfe;
thou must remember to haue thy eyes reflected
vpon thy selfe, it is both Gods counsell and com-
mand: to iudge your selues. The Ethnicks ac-
knowledge it as an oracle from heauen: To know

1 Cor. 11. 31.

our

our selues. But as for vs who haue receiued grace, wee should take the more paines in reflecting the eyes of our mindes vpon our selues, to know our iniquities. Search your selues, euen search you, saith the Prophet, *Zeph. 2. 1. 2.*

The Hebrew word signifieth, First, to gather your wittes together, which were before dispersed, and set vpon vanity: 2 To fanne your selues, to purge away your spirituall chaffe: 3 To search narrowly, as for a lost Iewell, or hid Mine.

Lam 3. 22.

You must try substantially, searching euery corner; iudging great sinnes infinite: little sinnes great ones: and no sinne small. And for euery sinne, say, It is of the Lords mercy, that we are not consumed.

2

Secondly, wee must confesse how wofull and miserable, sinfull, and wretched creatures wee are by nature, and be ashamed of our sinnes.

3

And thirdly, giuing vnto GOD that which is his, the honour of his grace; with the diuine and heauenly influence, and operation thereof, in the hearts of his children, we should returne the praise of all our inherent goodnesse (which is not so much ours by cohabitations, as Gods by a gracious infusion and operation) vnto the right Author thereof: which is the right vse and end of all the doctrine of free election, iustification, vocation, and saluation: all which are noted by the Apostle, to tend to the praise of the glory of his grace; which whosoever is deficient in, *peccatum facit*, hee committeth sinne.

Eph. 1. 6.

There are commonly foure generall causes of the

the committing of sinne as *Bowman* hath obserued; which may bee reduced to two: sinne is acted, either;

Bowman in
Luc 18 p. 210.
1. D.

1 *Ex timore male humiliante;*

2 *Ex amore male inflammante:* $\left\{ \begin{array}{l} 1 \text{ Ad concupiscentiam} \\ 2 \text{ Ad superbiam vite.} \end{array} \right. \left\{ \begin{array}{l} 1 \text{ carnis;} \\ 2 \text{ oculorum.} \end{array} \right.$

1 Through an ouer-awing slavish feare, a base humble obseruing, when for feare of the displeasure of a man of greatnesse and authority, persecution of the mighty, and oppression of the malicious and mischieuous; men leaue their forme of godlinesse, and denie not onely the power thereof, but euen the vertue of an honest and ciuill conuersation: these are like vnto murmuring *Miriam*, that went out from the presence of holy *Moses*, a Leaper as white as snowe; persons very vnclane in the sight of God; such as hee will one day exclude from the maiestickall presence of his bli-full eternall glory. For the fearefull, (that for feare of death shrinke back from holy profession and faith) are the first in the Catalogue of the damned. And our Saviour in the Gospell saith, That if we confesse him not before men, neither will he acknowledge vs before his Father which is in heauen. If wee denie him, hee will certainly denie vs. And therefore let vs not feare him that can kill the body onely, but let vs feare him who is able to cast both soule and body into hell.

Sinne is committed.

Numb. 12. 10.

Reu. 21. 8.

Secondly, a man may commit sinne out of an euill affection, enflaming him either vnto the lust

a 1 Io. 2. 16. of the^a flesh, the lust of the eyes, or the pride of life.

Byf. in Col. c. 2.
v. 11. p. 47.

1 Selfe-loue is euer indulgent vnto the flesh, and the flesh sitting at the fountaine poysoneth all the streames : For treacherously shee permits the deuill to set vp his strong holds and fortifications in the mindes of men : and is neuer quiet till it bring the soule into an actuall high treason against G O D. It is the flesh that causeth murders, whoredomes, drunkenness, and all disorders. Shee opposeth all the wayes of goodnesse, obiecting against them. When shee should doe good, euill is alwayes present with her. Shee fauours her owne things, not the things of the Spirit. Shee vnderstands not the things which are of G O D; but the things which are of men. It is shee that makes the law vnpossible vnto vs; what with her vaile of ignorance, and the slownesse and hardnesse shee diffuseth vpon our hearts and spirits, shee maketh the seruice of G O D irksome and tedious vnto vs. Yea, if shee get into her throne, shee dare exalt her selfe against G O D, and iudge euen G O D himselfe and his will, counsell, prouidence, and people, her very wisdom is enmity to G O D, her lusts, affections, and desires, are not subiect vnto the law of God, neither indeede can they be, and therefore their issue is^b death, they all leade and conduct a man vnto death eternall.

to concupiscence,
the affection,
lust, desire or
study. Will.
Dic. Ro 8. 7.

b Rom 8. 6.
Sera/G.

And so infectiously vile is shee, that shee diffuseth her poyson to our very posterity, bringing forth

forth a rebellious feede ; a progeny of sinfull rebels: and in all this, she fortifies her selfe by all advantages, by riches, honour, and worldly greatnesse, by euill examples, carnall wisdome, custome, or successe in sinning, yea rather then shee will be subdued or much pursued, she will entrench her selfe vnder the very colours of Christ, making an hypocriticall pretence of following him in words, that she may the more securely follow her owne lusts in deeds. She dispoiles vs of the image of God, makes vs deformed and loathsome, shee opens the dores of our hearts vnto Sathan, making them a very styte for the vncleane spirits to dwell in. It is well obserued by a worthy Diuine, that it is a greater punishment to bee giuen vp vnto a mans owne selfe, then to bee giuen vp to Sathan. The incestuous Corinthian being deliuered vp to Sathan, came notwithstanding to repentance, and was freed from the power of the^e deuill: but men being deliuered vp to themselves, are noted therevpon to bee in a desperate^d case. Let not therefore the concupiscence of the flesh enflame vs, nor the lusts of the eyes allure vs to lewdnesse and sinfull carnality, nor the pride of life deceiue vs through the vanity thereof: It is said of *Naaman* the Syrian, that he was *Vir fortis & diues, sed Leprosus*, a man strong and rich, but a Leper; Oh, let it neuer be said of vs, that we haue magnanimity, and much wealth, but withall, the leprosie of sinfull sensuality, cleauing vnto our nature. Neither let vs couet an euill couetousnesse with *Gehazi*, lest

Hierm. in Psal.
55. v. 6. leu. 51.
p. 165.

c 1 Cor 5. 5.
2 Cor. 2. 6. 7.

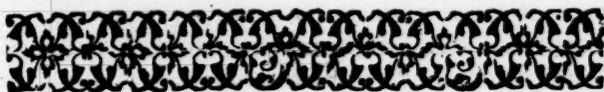
d Rom. 1. 24.
Psal 81. 12.

*c. Hoc intelli-
gitur p. r. le-
pro. Oſia
2 Chr. 26. cum
vultu p. n. c.
in c. ſum in
Damo Domini,
Et dignitatem
uſurpare ſa-
cerdotalem,
percuffum eſt
lepra. Bon. in
Luc. 18. p. 210.
1. D,*

with him wee get an hereditary leproſie to vs and our poſterity. Neither let vs luſt as ſome of the Iſraelites luſted, and were deſtroyed of ſerpents.

Nor let vs exalt our ſelues through haughty conceits of humane perfection and righte-ouſneſſe, for God^e reſiſteth the proud, but giueth grace vnto the humble.

(* *)



CHAP. XIII.

Whether the regenerate (who are said not to commit sinne) may bee priuiledged from the act of euery sinne and transgression.



SAINT Hierome writing on the first Psalm, saith, Blessed is he which hath not thought, wrought, or taught euill, and blessed is hee that hath not stood in the way of sinners; he saith not, Which walketh not in the way of sinners. Because it is impossible that any one should bee without sinne; but blessed is hee which hath not stood, that is, perseuered in the way of sinners, that hath not beene delighted with his errours and transgressions, but by repentance hath turned from his euill wayes vnto better courses.

Who shall glory either of his hearts chastity, or of his owne immunity from impiety? there is none cleane in thy sight (saith Saint Augustine) no not the day-old, or but New-borne Infant; and hence it is that the Lord teacheth all the faithfull from the spirituall to the carnall, from the Apostles vnto the last (and least) penitentiaries, from

Beatus qui non cogitauit, non fecit, non docuit malo, & in via peccatorum non stetit, non dixit, & in via peccatorum non ambulauit. Hoc quippe impossibile est, quia nullus absq; peccato, sed in via peccatorum non stetit: id est, qui non perseuerauit in delicto, sed per penitentiam in meliora conuersus est. Hier. in Ps. 1. 1. a spiritualibus usq; ad carnales, &c. Aug. lib. de sancti virg. tom. 1.

Math. 6.

*Propositi &
plebes, pastores
& greges hanc
dicunt orationem, &c. Aug.*

Apoc. 14.

*Aug. l. 2. de
pec. mer. & re-
miss. tom. 7.*

Psal. 143. 2.

*Ergo miseri-
cordia opus est,
qua superex-
altabit iudicio.
Aug. l. 2. de
pec. mer. & re-
miss. tom. 7.*

*In quantum
quisq; spiri-
tualia sapit,
in tantum re-
nouatur. Idem.*

** Die regene-
rationis. Mat.
19. 28.*

the height of heauen vnto the ends of the same, to pray, *Dimitte nobis debita nostra*; Forgiue vs our debts. When all that are baptized thus pray, the Commanders and the Commons, the Pastors and the people, it sufficiently sheweth that in this life, which is altogether a temptation; no man should glory of his freedome from sinne. Then, saith he, in the mouthes of the Virgins, which follow the Lambe whitherlocuer hee goeth, shall there bee found no lye, (no guile, no sinne) when they shall haue acknowledged and confessed their finnes. The same St. *Augustine* disputing whether in very deede there may be any one that sinneth not, hee answereth negatiuely, that there is no man righteous. Wee all neede to deprecate with the Prophet, *Psal. 143. 2. Ne intres in iudicium cum seruo tuo*, Enter not into iudgement with thy seruant, for in thy sight shall no flesh liuing be iustified: therefore doe we stand in neede of mercy, which will exalt it selfe against iudgement. From the moment of time that any one is baptized, the old man with his infirmities (lusts and corruptions) is not consumed and destroyed; but our renouation begins from the remission of our finnes. And how much any one saoureth spirituall things, so much is hee renewed. All other creatures are made in hope (new creatures) vntill they be indeede renued, and there be a change of their corruptible qualities into incorruptible, as in the * resurrection of the dead, when they shall be restored vnto the liberty of the sonnes of God, and their mortality be swallowed vp of immortality. Heere haue wee onely the

the first fruits of the Spirit, daily doe wee put off the old man, and put on the new man, which after God is created in righteousness and true holiness. Though our outward man perish, saith the Apostle, yet the inward man is renewed day by day. Now wee are the sonnes of God, and it doth not appeare what wee shall be. What meaneth this (saith a reuerend Prelate of our Church) wee are, and we shall be: but that we are in hope, and shall be in deede. Now we haue begun to be like vnto him, hauing receiued the first fruits of the Spirit, and yet we are vnlike vnto him, by reason of the remaines of originall sinne and the reliques of the old man. In as much as we are like vnto him, wee are regenerated by the Spirit of the Sonne of God, and as we are the children of flesh and bloud, of this world, in this wee are vnlike him. From the former it is, that wee are said not to commit sinne; from this latter, that wee are altogether sinners: and therefore should resolue with *Dauid*, and say, I will declare mine offences vnto the Lord, thou forgavest the iniquity of mine heart: hee immediately subioyneth; for this shall euery one that is godly, make his prayer vnto thee *in tempore opportuno*, in a time when thou maist be found.

Whereas we read of some that haue beene called ^a perfect, and others ^b righteous persons, wee are to vnderstand it not absolutely, but in part. A man may bee righteous both in comparison of others ^c, for hee is the best, which hath the fewest faults; and in comparison of himselfe, for we must iudge of a man by that ^d, whereto the greatest part

Eph. 4. 24.

2 Cor. 4. 16.

1 Ioh. 3. 1.

*Dr. King in
Ioh. lect. 17.
p. 226. Quid
est hoc, sumus
et non sumus?
nisi quia su-
mam in spe, et
crimen in re.*

a Phil. 3. 15.

b Gen. 6. 9.

Psal. 18. 24.

Psal. 119. 1.

c *Optimus ille
est qui mini-
mus vergatur.
Horat.*

d *Qua maior
pars vita, atque
ingentis sceleris*

of

Aug in P/38

*Aliter hic non
petes esse per-
fectum, nisi sci-
as hic te non
esse posse per-
fectum. Aug.*

*Perfecti vi-
tores, perfecti
possessores,
Aug. 1. 2. de pos-
mer & remis-
s. 13.*

of his life and disposition hath beene enclined. *St. Augustine* on *Phil. 3. 15.* Let vs therefore, as many as be perfect, be thus minded, which, saith he, in *ver. 12.* is contraried: Not as though I had already attained it, or that I were already perfect. How may these stand together: perfect, and vnperfect. If we take perfection in intention and purpose, not in peruention, and obtaining the purpose; in contention, endeavour, inchoation; that is, in imperfection, and not otherwise; thou canst not otherwise be perfect in this life, vnlesse thou know, that in this life thou canst not bee perfect. There is a certaine perfection according to the measure and proportion of this life, and to that perfection this is also deputed, If a man know that yet hee is not perfect. So that (as *St. Bernard* saith) it is not the least part of perfection, to acknowledge our imperfections. Here we may be perfect trauailers in righteousness; hereafter wee shall be perfect owners and possessours of righteousness; we may be perfect by Anticipation, carrying the name of the thing, before we haue attained vnto it; as wee are said already to be glorified, though our glorification shall be consummate in time to come.

True it is, *Zachary & Elizabeth* were righteous before God, that is without hypocrisie, walking in all the commandements of the Lord without reproof. They walked, & therefore were not yet come vnto the marke; *in viam* in all the commandements; but how? *Sine querela, non sine peccato*, without offence, and not without sinne. It was without griuance, quarrell, iust complaint, or exception to be made against

against them. They were righteous after a probable and laudable conversation amongst men, and no otherwise; for wee reade that *Zachary* was a Priest, and if so, then hee offered sacrifice so well for his owne, as for the sinnes^f of the people.

There is no man that sinneth not; *Salomon* precisely affirmeth it, in the dedication of the Temple. God (saith the Apostle) hath concluded all vnder sinne; and therefore hee that hateth euill men, hateth all men, because there is none that doth good, no not one. *Noah* may bee righteous in his generation, being compared with those of his time amongst whom hee liued; *Thamar* may be more righteous then *Judah*, yet *Thamar* sinfull enough; The Publican may goe home more iustified then the Pharisee: yet not simply thereby iustified; the Spouse in the Canticles may be faire amongst women, yet her beauty not such, but that she iustly complaineeth of her blacknesse. Though she exceedeth the soules of men, whilst they liue in the body, yet she is short of angelicall perfection. *John Baptist* had not a greater amongst the sonnes of women, but whosoever was least in the Kingdome of God, and all the celestiaall spirits are farre beyond him. The best that liue vpon the earth, haue short, and light sinnes, yet sinnes; though few in number, small in measure, yet sinnes in nature. Though *Boaz* and *Ruth*^a will not passe the bounds of modesty and continency; yet *David*^a and *Bathsheba*,^b godly also may be ouertaken with that folly. *Ioseph* may refuse his Lady and Mistressse^b, yet *Judah*^c a good man also, may be allu-

^f *Sordidum peccatorum immundi.*

^a Reg. 8. 46.

Iob 25. 4.

Isay 53. 6.

Pro 24. 16.

Iam. 3. 2.

Vid Mich. Ch. f. ler. comment.

in Cant. c. 4. 7.

¹ Reg. 8. 46.

Omnes odit,

quis malos odit.

Pulchrè quidè

pulchram non

omniuodè, sed

inter mulieres

dicis Bern.

ser. 38.

Inter mulieres,

id est, animas

carnales, non

angelicas per-

fectiones. ibid.

Inter viros

mulierum, non

autem inter

choros Celesti-

um spirituum.

ibid. Enchirid.

c. 71.

Brother, I would;

peccata quam-

vis parua, non

tamen nulla.

^a Ruth 3. 14.

^a 2 Sam. 11. 4.

^b Gen 39. 12.

^c Chap. 38. 18.

d Luk 19.8.

Gen. 19.

e Mat. 26. 33.
f Vct. 74.z Sam. 1. 19.
g Gen. 9. 31.
h 2 Sam. 12. 9.
i Gen. 18. 15.
Exod 1. 19.
k Gen. 27. 3.

** In tempora
vortutis per-
fecta, tunc Di-
abolus spirat
vehementius,
quoadmodum
pirata, &c.
Chrys. hom. 7.
in Iſa. 6. tom. 3.
Dan. 2. 32. 33.
Gal. 3. 3.
1 Lam. 4. 5.
3 Chrysost. in
e 14. Ray v. 13
cap. 5.*

red by his disfigured daughter in law. What though many endued with great graces of Gods spirit, doe with *Zacheus*^d distribute the great part of their possessions to satisfie their iniuries, and relieue the poore? Yet many partaking also the like graces, are too much giuen to the loue of money. *Lot* commits incest with his daughters in the Mount, that erst stroue to preserue their chastity in Sodome. *Salomon* falleth now to the worshipping of Idols, that lately built a Temple for the worship of G O D. And *Peter* that said, Though all men^e should, yet hee would neuer forsake Christ, curseth^f and sweareth that hee knew not the man. O noble Israel, how are the mighty ouerthrowne! *Noah* by drunkennesse; *Dauid* by murther^h; *Sarah* and the Egyptian Midwiues, by lying; *Rebecca*, by perswading her sonne *Jacob* to beguile his father *Isaack*; the Patriarchs, by their plurality of wiues; *Peter*, by his dangerous deniall; and *Onesimus*, by his theft and vnthriftinesse. The deuill is most^{*} vehement against the vertuous, to supplant them, as he did *Ozja*, after so perfect a life. He that fed delicately, and was brought vp in scarlet; he that had his head of gold, like *Nebuchadnezzars* image, had his feete of clay: beginning in outward shew in the spirit, he ended in the flesh, he perished in the streets, and embraced the dung¹, and went out like the snuffe of a Candle, with a stench. And the same St. *Chrysostome* on *Iſay* 14. I will ascend into heauen, I will exalt my Throne about the starres of God: saith; That Sathan (that arch-Lucifer) seeketh alwayes to ascend about those which haue the image

of

of the heavenly one, and that doe shine in the Church like the stars of God.

The regenerate man, as hee hath his currents and progresse in grace, so oft times his decursions and back-slidings. Of *Behemoth* (the Elephant as some thinke;) Behold saith *Iob*; hee drinketh vp the riuer, and hasteth not: hee trusteth that hee can draw vp Iordane in his mouth. *St. Gregory* in his *Morals*, c. 6 lib. 33. compares the decursion of mankinde, to the riuer, the baptized to the floud Iordane, and *Behemoth* to the deuill; who * seekes to swallow vp with his mouth, which is as large as hell, whatsoeuer good thing, whatsoeuer Morall vertue either the naturall man hath, or gift of grace the new borne Christian possesseth. *St. August.* lib. de bono perseuerantie, hath these words; God hath decreed to mixe some that shall not perseuere in grace, with the number of his perseuering holy ones. And it is not expedient in a life of temptation, that wee should enioy security. It restraineth men from elation of minde, and glorying about measure. *St. Paul* had his *stimulum carnis*, his thorne in the flesh, the messenger of Sathan to buffet him, lest hee should be exalted about measure (with his abundant visions and reuelations.) Some, as *Beza*, extend the sense to outward contumelies and iniuries of all sorts, which vext the Apostle, as pricks and thornes^a. Others interpret the place of inbred corruption, or naturall concupiscence, which sticketh fast in vs, as it were a prick molesting and vexing vs by euill motions, as the flesh is galled and pained with a prick or sharpe

Iob 40. 23.

S. Greg. l. 33.

Moral c. 6.

In Iob 40. 23.

* *Quia misit praesidio Christi subnixus, acerbum effugiat Satanam, & turpia contagia vitia? Greg. Naz. Carm. iamb.*

Non expedit in huius vitae tentatione securitas. Aug.

2 Cor. 12. 7.

*ὀξύτης
αἰκλούς.*

^a See the like phrase.

Numb. 33. 55.

Iosh. 23. 13.

Iul. 2. 3.

*Wils Christiani
Diss.*

Ne vel reuelationum sublimitate humanitas etiam in sanctum affectus extolleretur, ne suis deputarent, virtutibusque attribuerent suae, quod Dimina sibi operatione collatum foret, &c.
S. Ambrosius in Apol. David c. 2. tom. 1.

8. Greg. l. 5. tom. 1. in 1 Sa. c. 13.

Greg. ut magnificentissime in celesti regno debeant coronari, &c.
Magna praesentia permittit, quae vincant, leuia excitat in quibus cadant, &c.
ut cadescentes se facile erigant, & in quibus victores steterant, non extollant. Greg.

stub sticking in it. And this same reason is rendered by Saint *Ambrose*; lest the Saints being overmuch affected with themselves, through the height and excellencie of their many reuelations, should impute it to themselves, and attribute it vnto their owne worthinesse, which is giuen vnto them as a gift of God, they haue the messenger of *Sathan*; the thorne in the flesh to vex and buffet them. If the children of God amongst so many examples of the lightnesse and inconstancie of this present world, should finish their course without offensiuenesse, an occasion might be ministred vnto vs to make vs thinke that they were of some diuine and superiour nature, that could not be touched or tainted by the association of humane infirmities.

The *Philistims* gathered themselves together to fight against *Israel*, thirty thousand Chariots, and fixe thousand Horses, and the rest of their Armie was like the sand on the Sea shore, innumerable. What are these but types of our spirituall enemies, which set themselves in battell against our poore soules, conspiring their ruine and finall subuersion. Wee shall haue assaults, and our aduersaries may get the vpper hand for a time. God (saith *S. Gregory*) permitteth euen his elect children, to be greatly assaulted by grieuous temptations, that hee may in a more magnificent manner crowne them with the crowne of celestially glory; God sends them great battels, wherein they may be Conquerers, and raiseth vp easie temptations by which they may be conquered, that falling, they might easily rise againe, and preuailling, might not overmuch

much exalt themselves. There are two ends of Gods suffering his children to fall into sinne *.

1 *Quo iustos propria de vita corroboraret.*

2 *Quo peccatores minus suis de rebus desperent.*

1 That the righteous may bee strengthened in the faith, through confidence of Gods following mercie, who tasted abundantly of his former pre-venting mercy, withdrawing them, and raising them from those sinnes which they committed, and fell into.

Secondly, that great and grievous sinners might not fall into desperation, through the sight of their notorious and horrible transgressions, considering the Lord doth suffer his children, as to fall into sundry afflictions, so into many infirmities, *Pro. 24. 16.* and failings, through their daily slips and stumblings. *Iam. 3. 2.* The righteous man, saith *Salomon*, falleth seven times a day, that is, often, yea; who knoweth how often he offendeth? The safest way is therefore to pray with *David*, Purge thou me, O Lord, from my secret sinnes.

Chrysost. tom. 6. de penitent.

* They fall sometimes into great sins

1 The devill endeuouring it: 2 Man in his corruption yeelding to it: 3 God in his great wisdom ordeing it.

Reason 1. To humble them, and to abate their naturall pride, by bringing them to an understanding and sense of their infirmities.

2 To teach them to cleave more close vnto the Lord, &c.



CHAP. XIII.

*A generall explanation of the saying of S. Iohn,
Whoſoeuer is borne of God, doth not commit
sinne.*

Iob 15. 14.



Hat is man that he should be cleane ?
and he which is borne of a woman,
that hee should be righteous ? Be-
hold, he putteth no trust in his Saints;
yea, the heauens are not cleane in his

Chap. 14. 4.

fight: Who can bring a cleane thing out of an vn-
cleane ? Not one. Here is originall corruption.
And in many * things wee * offend all ; nay, saith
Bullinger *. If wee regard our infirmities proceed-
ing from corruption of nature, euen our best works
are sinnes, because they are effected by vs who
want no manner of sinnes. Our best workes are
sinnes of omission, we faile of legall perfection, and
so (as the Apostle saith) we come short of the glo-
ry of God, that is, of that righteousnesse and ho-
lineſſe which leadeth vnto glory.

As therefore *Nichodemus* ſaid vnto our Sauour
concerning the myſterie of the New-birth ; How
can theſe things be ? ſo when beſides their^a luſts
the regenerate haue their ſenſuall and ſinfull diſloy-
alties,

* Iam. 2. 25.

πῶς ὁ ῥαίσ-
μας : ſtumble.

* Decad 3. ſer.

Io p. 174.

Certe ſi depra-
uationem &
infirmiſſimam
noſtrā ſpecta-
mus, omnia opera
noſtra peccata
ſunt, quia a mi-
ſeris ſunt, qui
labem non care-
mus.

a Vincit ſan-
ctos diabolus.
Chorus in Hip-
pol. Sen. Trag.

alties, how can this consist with the grace of regeneration?

Whosoever is borne of God, doth not commit sinne, it implieth two things; first, not to sinne at all: secondly, to haue desisted from sinne.

Wee say in Philosophy, that *Generatio vnius est corruptio alterius*: true it is in Diuinity; the begetting of the new man of grace, is the destruction of the old man of corruption: not simply, and absolutely; but comparatiuely and in part. Hee is no New-borne Christian, whose new birth hath not bene the destruction of sinne: which saying wee are to limit and restraîne, vnto partiall reformation, vnto a weakening, quelling, and killing of the corruption of nature, not plenarily, and totally; but in some sort, and in part: because as Saint *Augustine* saith, we are cleane in part, and in part to be cleansed; somewhat of the old leauen of corruption will euer remaine with vs, so long as we beare about vs these bodies of sinne.

But St. *Iohn* seemeth to fauour the opinion of absolute righteousness in man; Hee that is borne of God, sinneth not.

Peraduenture, saith *Augustine*, he meaneth some certaine sinne, not all sinne. Vnderstand hereby a definite speciall sinne, which hee that is borne of God cannot commit. It may be the want of loue: so *Lorinus* the Iesuite bringeth in Saint *Augustine*, interpreting this place of mortall finnes, violating all brotherly charity. *Hugo* vnderstandeth the Apostle of the great sinne of Infidelity, which our Sauiour noteth in the Iewes; If I had not come

I
Orig. ham. 2.
in Luc.
1 Non omnino
peccasse.
2 A peccato
desisse.
Non a. m. o. s.
(sed u. t. n.).
Nemo nascitur
in Christi cor-
pore, nisi prius
nascatur in
peccati corrup-
tione.

Mundi sumus
& mundani.
Aug. & 1o. 13:
10. Apostoli
mundi, et ha-
bent pedes
inquinatos.
1 Ioh 3.9.

2
Fortasse secun-
dum quoddam
peccatum dixit,
non secundum
omne peccatum.
Aug.
Aug. & Beda.

Ioh 15.

vnto

vnto them, they should not haue had sinne. The sinne wherein all other sinnes are held, the sinne vnto death, the sinne not to be repented of, and therefore not to bee pardoned. It followeth not hereupon, that wee should vnderstand euery sinne in generall, but some sinne, as the sinne of vnbeliefe in particular: that they beleueed not in Christ, but contemptuously despised his personall presence. In like manner (saith hee) we are to vnderstand, in 1 Ioh. 3. 9. *Quoddam peccatum*, a certaine sinne, that is, the violating of all brotherly charity; which the regenerate cannot be guilty of, neither can they sinne, that is, with hatred against G O D. Saint Bernard giueth this reason, the heauenly generation preferueth him, and therefore hee cannot sinne; because the euerlasting^a predestination preferueth him. The like reason giueth S. Hier.^b because the diuine grace and generation abideth in him. For what communion hath light with darkness, Christ with Belial? Charity (by which we know that we are borne of God) in the regenerate (*non agit^c perperam, non cogitat malum*) It doth not any thing in vaine, it thinketh not euill: when therefore a man sinneth, hee sinneth not in respect of charity, but lust, and cupidity, according to which hee is not borne of God; and this exposition both *Lyranus* and *Caietane* doe follow^d in their Commentaries. Euery^e child of God that with an ardent affection loues his heauenly Father, and contends to perseuere in his grace, will be carefull to keepe himselfe from the customary defilements of actuall transgressions, and from the committing
of

Bern. ser. 23.

in Caus.

Omnis qui na-

tus est ex Deo

nō peccat, quia

caelestis gene-

ratio seruat

rum.

a D. King in

Iou lēst. 17.

p 217.

b Quia diuina

in eo gratia

permanet.

Hier. l. 2. cont.

Iouin. initio.

c August. l. 1.

de gratia

Christ. c. 21.

Peccat homo

non secundum

charitatem,

sed cupidita-

tem. Idem.

d Sebast. Bar-

rad Comment.

in concord. &

hist. Euang.

tom. 1. l. 4. c. 6.

p. 128.

of euery haynous offence. Euery honest Christian, that regardeth the saluation of his soule, and is desirous to worke it out with feare and trembling, will through the diuine fauour eschewe all the afflicting diseases of sinne. The seed of Gods grace, the character of spiritual Baptisme, abiding in him, he cannot sinne. What! neither actually, nor intentionally? nothing lesse. For hee that hath for the present neither action, nor so much as affection, or disposition, (like the vnborne sanctified Infants in their mothers wombes, as *Jeremy*, *Iohn* the Baptist, and others;) may notwithstanding when he comes vnto age, and vnderstanding, haue an appetite, and pronenesse hereinto, through corruption of nature; which necessitateth vnto sinne, it being that matter which breaketh out into the flames of all actuall impieties whatsoeuer. But this is most true of the New borne Christian, that vehemently he abhorres sinne, he hates it as a diabolicall and execrable thing, he affecteth it not to delight therein. How shall I commit this great wickednesse, and sinne against God? *Oecumenius*, and the Greeke *Scholium*, or glosse on the place of Saint *Iohn*, 1 *Iohn* 3.9. fauour this interpretation, whosoener is borne of GOD doth not sinne, that is, say they, *ex affectu*, out of an affectation and delight. "Wee may not vnderstand it of an impossibility in nature, (as we say of vnreasonable creatures, that they are vncapable of knowledge) but of a voluntary deficiencie and abstinence from such workes of scandall and profanenesse, where-

Phil. 2. 12.

A peccatu ve-
hementer ab-
horret, omne
scelus execra-
tur et odit,
nullum peccan-
dis habet affe-
ctum, nullam
voluntatem.
Sebast Bar-
rard, idem. ibid.
Gen. 39.

Note!

Z

"by

“by either God is dishonoured, the Gospell disgraced, our brethren betrayed, professors are disheartened, and the Sabbaths profaned.

Lorinus in loc.
ex Didymo
& Oecum.

Some have noted that the Apostle saith not, Whosoever is borne of God doth not sinne, but *non facit peccatum*, hee doth not commit sinne; lest comprehending Infants, so well as the aged; hee should make them who by reason of non-age and simplicity cannot sinne, to be neuerthelesse excluded from being of the number of the heavenly generation, the children of God. In this verse, v. 9. hee that saith, Whosoever is borne of God doth not commit sinne; saith in the sixth verse preceding, Euery one which abideth in him doth not sinne: so that not to sinne and not to commit sin are *Synonyma's*, and signifie in the language of the Apostle the same thing. (As some are of opinion.)

1 Ioh. 3. 9.

* Sancti Greg.
L. 2. Pass. super
Ezech.

Others have obserued, that the word in the originall is not *avoidar*, but *ἀμαρτῆς*, which here is translated sinne. And * *ἀμαρτία*, *peccatum*, it is sinne and iniquity in it selfe, and in some high degree; but *ἀνομία*, they make a sinne onely by circumstance, as it is the omission of some good.

Theod. Quæst.
in Leuit. p.
40 2.

* Idem l. 12. de
A.B. virt. p.
7143. 1.

There is *peccatum & delictum*, a sinne of iniquity, and a failing of obliquity, the one is done voluntarily, the other accidentally. There are some * finnes committed through rash anger and precipitation, others without the snares of temptation, of preadvisednesse and premeditation: this is iniquity, wickednesse, and impiety; that an error, transgression, and failing. The regenerate sinne af-

ter

ter this manner, and not as the former sort, wickedly, wretchedly, wilfully, and maliciously: for, whosoeuer is borne of God doth not commit sin. *Origen* thus differenceth and discerneth betwixt them, * *ἀνομία* iniquity, and vnrighteousnesse, this being euery transgression against the Morall law; but *ἀμαρτία*, wickednesse and impiety in the iudgement of *Origen*, is delinquency against the light of conscience, and that which is perpetrated and acted contrary vnto the law of nature.

* *ἀνομία* &
ἀμαρτία.
Origen 4. ad
Rom.

Should wee now tye our selues to the letter of the Text, and follow these later distinctions of *Origen*, *Theodoret*, and *Gregory*, the inference would necessarily be this, that the vnregenerate are onely actors in sinne and iniquity, wickednesse and impiety, as it is simply, and in it selfe considered an euill; and that the regenerate might purge and cleare themselves from these notorious defilements of all vitious actions, as being criminall and guilty of some fewe vngracious omissions of good duties. Which Doctrine will neither stand with the Writings of the Fathers, nor sayings of the Scriptures. Saint *Augustine* in his second booke against *Parmenion*. c. 7. saith thus, Although wee sinne not as wee are borne of GOD, yet there remaineth in vs some part of our birth from *Adam*, which without the preuenting grace of God, sets open the gate vnto that monster of^a nature, sinne; weakning the powers & faculties of the soule, disordering the will, blinding the minde, and hardening of the heart, and so drowning the soule in the

S. Aug. cont.
Parme. l. 2. c. 7.
quantum in
quantum ex
Deo nati sumus,
nō peccamus,
inest tamen
adhuc
etiam quod ex
Adam nati sumus.
a Tho. Aquin.
1. 2. q. 71. art. 2.

sinne sinke of perdition. Howsoever, this can neuer happen vnto thee as thou art a childe of God, yet thy New-birth cannot priuiledge thee from being a faultering sinner.

Quest.

How then is it true which Saint *John* saith, That whosoever is borne of G O D, doth not commit sinne.

To hold you no longer in suspence, thus conceiue of this mysterie.

CHAP.



CHAP. XV.

The New-bornes-sinnes committed, are neither reputed, nor imputed vnto them for sinnes.



IN the Tabernacle, euery board Exod. 26. thereof signified each feuerall member of Christ and his Church; the Shittim wood, chosen and sanctified; ouer-laid with gold, that is, made glorious in Christ; standing vpriight, by the erection of hope; fixed, by the tenons of faith, and founded on the socket, Christ; ioyned by barres through the vnity of one spirit and loue: The Couerture of this Tabernacle, is Christ; the linnen represents his innocencie; the Goates haire (of which penitentiaries garments were vsually made) his afflictions; the couering of broken skins, his abasement and humiliation; and the couering died red, figuring his blood couering our sinnes. And as the propitiatory couered the Arke, so doth Christs death couer the spots of his Church, and the accusing of the Law. When we are ^{*}reconciled vnto God in Christ, and haue the ^arighteousnesse of Christ imputed to vs, we are iustified ^b, acquitted, and accounted righteous in the sight of God.

Gal. 3. 13.

^{*} Rom. 3. 25.^a 1 Cor. 3. 19.^a 1 Cor. 1. 30.^b Ro. 8. 33. 34.

^c Pſal. 139.

Num. 23. 21.

^{*} Quando illa
delet ac remis-
sit, habetq; pro
non commiſſu.
Sadael in Pſal.
32. 1.
^d Iſa. 43. 25.

^e Mich. 7. 18.

Pſal. 103. 12.
Iſa. 1. 18.

^f Ezek. 18. 22.
^g Ier. 50. 20.

^h Cant. 1. 4.

God. *Quo fugiam^c à facie tua?* Whether shall I goe from thy presence, and whether shall I flye from thy Spirit? we cannot hide our selues from God, nor couer our sinnes from his sight, whose eyes are tenthousand times brighter then the Sun, and euen the bottomlesse *abyſſe* and gulfe of hell it selfe, is conspicuous and apparent vnto him. Notwithstanding God looking vpon vs miserable sinners, with the eye of his gracious respect and fatherly indulgence, hee is said by *Balaam*, to see no iniquity in *Iacob*, no transgression in *Israel*. God is said to couer our sinnes, which he doth ^{*}, when he blots them out, remitteth, and counteth them for not committed. Of this remission and abolishing of the guilt of sinne, the Scriptures afford vs many gracious promises. I, euen I am he that ^d blotterh out thy transgressions for mine owne sake, and I will not remember thy sinnes. Who is a God like vnto thee ^e that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He will subdue our iniquities, and cast all our sins into the depthes of the Sea, and remoue them as farre from his sight, as is the East from the West. Though your sinnes be as scarlet, they shall be as white as snowe; though they be red like crimson, they shall be as wooll. All our transgressions that wee haue committed, they shall ^f not be mentioned vnto vs. It is a branch of that ^g couenant of grace, which God hath made with his Church, to passe by their transgressions, and remember their iniquities no more. I am blacke, O yee daughters of Hierusalem, saith the Spouse ^h, blacke with afflictions

ons and crosses, which diminish my outward beauty, and causing me in the worlds eye to seeme ill fauoured: blacke, by reason of my sinnes, the causes of my afflictions, and the spots and staines of mine inward beauty. And Christ saith of his Spouseⁱ; Thou art all faire my loue; to note vnto vs the absolute and perfect spirituall * beauty of Christ his mysticall body, the Church, by imputation of his perfect holinesse, couering all deformities; and by sanctification of the Spirit renewing the Church, and euery member in all parts of soule and body, though vnperfectly. St. Paul^k speaking of Christ, saith; Of God he is made vnto vs wisdom, and righteousness, and sanctification, and redemption. Wisdom, in the preaching of the Gospell; righteousness, in our iustification; sanctification, in our conuersion, and redemption by his passion. Thou hast forgien the iniquity of thy people, thou hast couered all their sinnes. Christ affords vs his garment of righteousness, in which as in the garment of our elder brother, wee are accepted, and obtaine the blessing from him, our heavenly Father. Thou hast, saith *H Ezekiel*, ⁿ in loue vnto my soule, deliuered it from the pit of corruption, that is, from the graue, and the dominion of death; for thou hast cast all my sinnes behinde thy backe; here's our iustification and plenary absolution.

To Gods children there is no imputation of sinne, because of Christs satisfaction for sinne; in whom we are madeⁿ the righteousness for God, or rather righteous of God; (*p Ex parte dei imputatione*,

Wils. Dist.

[Blacknes.]

i Cant. 4. 7.

** Dico granū quod semen dei apostolus nuncupit in illa est, est sine macula, ut fufum Aug. l. de persec. sustoc. cont. Celest. tom. 7.*

Hier. l. 2. cont. Iren. & dial. cont. Pelag. l. 1. prosper. l. 1. de contemp. vita c. 9 Fulgent. l. 1. ad Monimum.

k 1 Cor. 1. 30.

Bernard.

l Psal. 85. 2.

m Phil. 3. 9.

n Isa. 38. 17.

o A'fratium pro concreto. p Polan Syn. tag. pars 2. p. 24.

* *Fidelibus peccata non imputantur, non ob fidem sed per fidem. RO. 3. 38.*

* Num 21. 34.
Iosh 7. 20.

1 Sam. 15. 24.
& 26. 21.

2 Sam. 12. 13.
& 24. 10.

1 Chro 21. 8.
& 17. vlt.

Iob 7. 20.

Plal. 41. 4.

* Num. 21. 7.

Deut. 1. 41.

Iudg. 10. 10.

1 Sam. 7. 16.

12. 10.

1 Reg 8. 47.

2 Chr 6. 37. 39.

Psal. 106. 6.

Isa 4. 24. 64. 5.

Ier. 3. 25.

Dan. 9. 5.

* *Nō puto quod otiosa apud patrem varietas ista verborum, quod aliquando infirmos, aliquando impios, aliquando peccatores nominat, pro quibus Christum mortuum dixit. O. rig. 4. 10. v. 3. in c. 5. ad Rom.*

ex parte nostram applicatione :) God on his part imputing Christ his righteousnesse vnto vs, and wee on our parts by the hand of * faith, as the instrumentall cause, laying hold of Christ and his merits, the formall cause of our iustification ; our finnes are done away, wee are covered with the robes of sanctity and integrity, and then our sinfull nakednesse doth not appeare ; wee are gracious in his sight, without spot or wrinkle, or hauing any such thing.

You see our innocencie, iustice, and perfection ; not that our finnes are not, for * the many particular confessions of Gods people, euery man saying seuerally *peccavi*, I haue sinned, and the * ioynt acclamations of the Israelites in an humble & hearty acknowledgement of their personall transgressions, euince and proue the contrary ; namely, that wee haue, as well as others, our humane aberrations and errors, our faults and failings. Notwithstanding, such is the mercy of him, of whom wee are newborne, that it remitteth and couereth them all, and this is the height of that blessednesse which we attaine vnto in this life, as *Dauid* noeth in the 32.

Psalm. Then are wee cleare in the sight of GOD, when the finnes, whereof wee are guilty, are not laid to our charges, nor remembred. The newborne are discharged of their vnsupportable soules-burthens, though they haue many finnes, they are bound vp in a bundle, and drawne into a narrow roome ; though insolent, climbing, * aspiring and heauen-threatening finnes, yet are they buried either in the depth of Gods mercy, or in the deepe Sea, from

from whence they shall neuer rise, to shame vs here, nor condemne vs hereafter. And though our sinnes fill all the corners of heauen, from the rising of the Sunne, to the going downe thereof, yet they are driuen from the face of G O D, as farre as the East and West are sundred : Lastly, though they are libelled, and entred into his Court, by the accusation of the deuill, and by his most righteous iustice registred, yet the bookes are defaced, and all those writings against vs, nayled to the Crosse of Christ, by whom we are redeemed, we are acquitted, and not hauing our sinnes repured, not imputed to vs, wee are said
not to commit
sinne.



CHAP. XVI.

*How the New-borne sinne not Comparatiuely,
that is, in the same degree and measure that
the vnregenerate doe.*



Trkes, Iewes, Pagans, Infidels, Scythians, Barbarians, and the rabble of the Athean, or Atheisticall crue, they haue their vnnaturall, nationall, personall impieties * raiging in them: which they resist not, but o-

bey them in the lusts of their flesh, and of their mindes. Contentedly they endure the Lording, and tyrannie of sinne, they bend not their studies vnto any the least seeming purity, but they commit all abominations, in which respect sinne is said to make them obnoxious vnto eternal death: yea * subrill are they in doing wickedly, and are no whit ashamed to commit those sinnes which make hauck of conscience. Sinne in the vnregenerate, is like an imperious husband, peremptrorily commanding, and subiecting an ouerflexible and awfull wife, to doe his vnreasonable will, ^b of whom hee begets a * deadly off-spring, and fruit which tends vnto death. The sinnes of the regenerate differ much

*a Polan. Syn.
pag. 1.6. 3. p.
340 E.
Rom. 6. 12.*

** Artem voluit
peccata facti-
sans. Idem
Vasanta con-
scientia. dug.*

*b Ex qua parit
mortiferam
sobolem.*

** Rom. 7. 5.*

much from those of the vnregenerate: for the naturall man sinnes not onely wittingly, but wilfully.

I The vnregenerate sinne wittingly, of knowledge, like the Pharisees, who sinned against the light of conscience, to whom our Sauour said, If yee were blinde, yee should haue^a no sinne: but now yee say, we see, therefore your sinne remaineth. As *Adams* great perfection both in power and knowledge, made his sinne the more inexcusable, and the like transcendent excellency of Lucifer, made his fall the more vnrecoverable: so the more noble, the more powerfull, or the more excellent we are in knowledge, the more haynous and intollerable be our sinnes. And therefore *S^t. Gregory* saith well, Hee that hath enioyed more instruction, deserues to vndergoe the more punishment, if hee transgresse. That seruant which knew his Lords will, and prepared not himselfe, neither did according to his will, shall be bearen with many stripes. To him that knoweth to doe good, and doth it not, to him it is sinne, that is, sinne in the highest degree. And yet as one said of the Athenians (at the games of *Olympus*) they knew what was honest, but did it not, they were excellent Gnosticks, but bad practitioners, like the Pharises that sate in *Moses* Chaire. There are many which know, that swearing, drunkennesse, luxurie, and lewdnesse, are sinnes, that prophanation of the Sabbath, vsurie, extortion, the deuouring of things consecrated, are odious and abominable things in the sight of God, and that they which commit

Io. 9. 39. 40. 41.

^a No sinne in comparison; not so haynous as now they are, sinning of knowledge.

Greg. hom. 5. in Rom.

Luk. 12. 47.

Iam 4. 17.

Athenienses norunt quid sit honestum, sed eo soli vtiuntur Lacedaemonii.

Rom. 13.

1 Tim. 1. 13.

b *Vi cibum
sumptum est
non doctum
periculosum est,
Eccl. Bern. 26.
Cant.*

such things are worthy of death. Are wee like *Paul*, once a *Saul*; blasphemers, persecuters, iniurious, in hope of mercy? we cannot say; that wee did it ignorantly, in vnbeliefe. Therefore thou that knowest these and the like to be sinnes; and yet wilt fearelessly, studiously, and earnestly commit the same, thy state is perillous. As the ^b Physick taken inwardly, and not working outwardly, proues poysonous: so the knowledge of the truth, which is the meate and Physick of our soules, being receiued into our vnderstandings, and not practised in our conuersations, will proue a most dangerous and deadly disease to every Christian soule.

Secondly, the vnregenerate sinne maliciously, which hath two violent and bitter properties, wilfulness, and spightfulness.

*Quaeruntur
a principio ex-
trinfeco, Eccl.
Zanch. de pec.
actuali. l. 1.
Thes. 1. p. 101.*

*ad 8. q. 1.
m. d. a. H. u.
in cap. 3. Mat.*

1 They commit their sinnes with resolute wilfulness, that is, with an absolute will and full consent: every iniquity is voluntary: as for those actions which are done by externall compulsion, and meerely violent, without any consent of the will; as if a man were dragged by force into an Idols temple; or a woman were forced to commit fornication, or adultery, and shee no way yeelding consent of will, either before the deede, or in the act it selfe, she is free and guiltlesse of such crimes: because it is rather an outward enforcement, then an inward conquest by the consenting will: onely those are sinnes which are moued from within, whether they be fore-passions and ticklings of lust without consent, or passions with consent, but especially they being voluntary, though not wholly,

wholly, yet in part; in respect of the flesh, though not in respect of the spirit.

The vnregenerate sinne not onely thus voluntarily in some respect, but wholly in all respects, committing sinne with greedinesse, yeelding really, and obeying readily all the temptations of Sathan.

As the regenerate desire to serue God, not by constraint, but willingly; so the vnregenerate perpetrate their notorious designs not by any enforcement and compulsion, but out of cheerefulness, and readinesse of disposition. The Sodomites would not bee dissuaded to offer violence vnto the Angels of God; but still obstinately, and maliciously persisted vntill they were wearied.

*un' d'ay, res-
sus, and inu-
cius.*

Sauls Courtiers were unruly and wilfull Linguists, who said, with our tongues we will preuaile, our lips are our owne, who is Lord ouer vs? Such there were amongst the Iewes: stand yee in the wayes, and see and aske for the old pathes, walke yee in the good way, and yee shall finde rest vnto your soules: but they said, wee will not walke therein. Yea, they durst affront the Prophet to his face, and contemptuously despising his prophesying, say; as for the word which thou hast spoken vnto vs in the name of the Lord, wee will not hearken vnto thee: but wee will certainly doe whatsoeuer thing goeth out of our owne mouth: in all which there is no excuse of infirmity, but a fault of the will, and therefore the offence the more haynous; and little possibility haue such offenders of the pardoning of their iniquities.

Psal. 12. 4.

Ierc. 6. 16.

Ierc. 44. 16.

*In his nulla est
excusatio in-
firmittatis, sed
culpa volunta-
ria. Anselm. in
Heb. 6.*

Secondly, the vnregenerate sinne despightfully,

in vbi et c.

Heb. 10. 29.

2 Chro. 36. 17.
16.

Act. 7. 51.

ἡ γὰρ τοιαύτη αἰ.

2 Tim. 4. 15.

for so is their guise ^ainiuriously to vse, impudently and contumeliously to abuse, and to despight the spirit of grace. When both Priests and people transgresse very much, and walking after the abominations of the Heathens, when they polluted the house of the Lord, which he had hallowed in Hierusalem: and when GOD sent vnto them his messengers, they mocked them, despised his words, and misused his Prophets, vntill, there being no remedy, the wrath of the Lord rose against his people. To whom *St. Stephen* sharply, yee stiffe-necked and vncircumcised in heart and eares, yee doe alwayes resist the holy Ghost, as your Fathers did, so also doe yee. The Poets make mention of a battell, wherein the Giants are said to fight with the gods. The vnregenerate are these Giants, for they fight against God by their sinnes, and incense the holy one of Israel to wrath. And as it is said of *Alexander* the Cooper smith, hee greatly withstood our words (as *St. Paul* complaineth) so wee haue iust cause to inueigh against the malicious contradiction, and mischieuous oppositions of vnuly naturally minded men. *Julian* the Apostata, *Libanius* the Sophister, and Pope *Iulius* the third scorned Christ, and scoffed at all Christians: there are too many of their off spring and successours in these our dayes, who with *Seraphim* deride Preachers, and Preaching, and either trample the sacred soule-sauing word, vnder their rebellious feete, or stop the current thereof, and so hinder the free passage of the Gospell.

Who thus with *Abab* set and sell themselues to worke

worke wickednesse, who sinne presumptuously against heauen, and the God of heauen, they are not onely depriv'd of the prayers of the faithfull, but they haue the Saints like so many two-edged swords, continually assaulting them by their prayers: for so *Dauid* imprecates the Lord against them^a, that GOD would not be mercifull vnto vnto them that sinne of malicious wickednes. And thus^b *St. Paul* accurseth euery one that loueth not the Lord Iesus: so *Simon Peter* prayed against *Simon Magus*, and all the Christians against *Iulian*: and so doe we pray against those malicious sinners that despise Gods word, and scoffe at holinesse, and crucifie againe vnto themselues the Sonne of God. And God hearing the prayers of his Saints, will giue ouer these malicious sinners vnto a reprobate minde, to doe those things that are not conuenient, and to fall from one iniquity vnto another, vntill they bring vpon themselues swift damnation. For^c when God hath once forsaken them, then doth the deuill wholly enioy them, and filleth their hearts with all wickednesse, yea, with the very gall of bitternesse, and leaueth no place for repentance, because they are^d altogether fallen, totally fallen, and wholly eclipsed, and depriv'd of all the gifts and graces of Gods spirit, and as a stone tumbling downe the hill, when it comes to the bottome, can goe no further: so these men *cum in profundum venerint peccatorum*, being thus fallen into the depth of sinne, they can fall no lower, till with *Corah, Dathan, and Abiram*, they fall into the bottomlesse pit of hell.

A sinne vnto death hath no aduocate.
1 Ioh 5. 16.
Ier. 7. 1.

a Psal 59. 5.

b 2 Cor. 16. 22.

Theod 1. 3. c. 9.

Rom. 1. 28.

c Cum à Deo deseruntur, in diabolo traduntur Chrysostom. 67 in Ioh.

d iniquitatis prorsus lapsi, or totaliter lapsi, Anselm. in Heb. 6.

You

Benavent in
Psal. 36. p. 104.
I. D.

You haue (in part) heard of the behauiour of the vnregenerate: yet to giue you a farther Anatomy of them, and to describe their conuersation to the life; whether they meditate, speake, or doe any thing, they are altogether culpable for lewdnesse and prauity, but that which aboue the rest aggravateth their misdemeanours, is first, their solititude and industriousnesse in sinning: secondly, their vniuersality in euill, giuing themselues vnto all manner of wickednesse; and thirdly, their delectation in sinne, making, like *Salomons* foole, a sport and pastime thereof. Their greedinesse, delight in doing euill, and conentration after the committing of it, consummate the fulnesse of their wickednesse and impiety.

I Before they sinne they are as greedy to doe it, as *Curio* was ready to obey *Cæsars* commands: they swell with desire, burne with lust, they assay all Occasions, and welcome all opportunities to effect and bring to passe their vngodly proiects and inuendments: and when they cannot compasse their lusts, and haue their wills fulfilled, they repine and murmur with discontent, and growe sick through fullennesse and frowardnesse, like *Ahab* that wallowed vpon his bed and could take no rest; because *Naboth* (forsooth) would not giue him the inheritance of his Fathers, therefore hee laid him downe vpon his bed, and turned away his face, and would eate no bread.

I Reg 21. 4.

They delight in euill. Committing sinne, they haue their Iubilees, times of relaxation of minde, and the solacing of their hearts; and when they
crown

crown their heads with Rose-buds, taking their fill of sinfull pleasures; when they intemperately vse, and abuse the good things that are present, I meane the creatures of God; consuming them vnlawfully vpon their inordinate lusts, for the consummation of their sensuall delights; then are they like fishes in their element: otherwise like a fish on dry ground they pant, their pulses beate, they are altogether heartlesse. But hauing their full content in wicked workes, as in blasphemie, drunkenness, fornication, whoredome, and in the sweet finnes of vsury, bribery, extortion, and all vnlawfull gaines, they are said to drinke in iniquity like water, which hath a smooth, swift, and gliding current, like that of the riuer Iordan, where in the fishes play pleasantly downe the streame, vntill at length they fall into *Mare mortuum*, the red Sea, the dead Sea, and there perish and dye. So these men passe their dayes in iollity, but in a moment they descend into hell, and goe downe to the pit of perdition, and the chambers of death.

3 They haue content of minde after the committing of sinne; the regenerate mourne, but the vnregenerate reioyce, pleasing themselues in their finnes: they take delight to rehearse their deedes of darknesse, reioycing in their wicked workes, and glorying in their shame, as the Apostle saith.

And are the New-borne, the children of the Kingdome of God, priuiledged from humane infirmities, slips, and falls: nay, not from grieuous and dangerous downfalls.

For first, by their default, the graces of G O D

B b

may

*In sum placens
sibi delictum.
Hier. lib. in
Amos.*

1 Thes. 5. 19.
Eph. 4. 30.

* Dr Benef. in
Heb. 10. 26.
Ser. 1. p. 12.

may bee lessened in them: and therefore hath *St. Paul* exhorted the Thessalonians, not to quench the spirit: and the Ephesians, not to grieve the spirit of God. So that in this respect, like a man in a trance, * both in their owne, and the iudgement of the Physitian of their soules, they may bee taken for such as are dead in trespasses and sinnes, and so like the voluptuous widowe may be reputed dead whilst they liue.

1 Cor. 5. 10.

2 They may fall againe into the same sinnes after repentance; and this may we learne of *Saint Paul*, praying the Corinthians that they would bee reconciled to God; who indeede were reconciled to God before.

Psal. 19. 13.

3 They may sinne presumptuously, wittingly, willingly, and wilfully: against which *David* prayed, Keepe thy seruant from presumptuous sinnes; that he was in danger of them, appeareth by the words following; Let them not raigne ouer me.

2 Cor. 1. 7.

3 ο δουλο-
πος τωι α-
μαρτιας εξα-
γαυω.

Greg. Naz.
ap. orat. 1.
p. 10 B. ante.
nim feruorem
in modum pec-
catum suffu-
ramur, &c.

4 They may sinne desperately; and this is a fearefull sinne: they may despaire of Gods mercies for a time, as the incestuous man was like to doe, as *St. Paul* sheweth, when hee saith, Comfort him lest he be swallowed vp of ouer-much heauinesse. But a childe of God can neuer sinne totally and finally, as hereafter shall bee shewed. Sinners may be distinguished by their different conditions and dispositions: either in a base and slauish manner we commit theft with sinne, wee steale it, and keepe it to our selues, hugging and hiding within vs, euen in our soules, and affections, some certaine malignant, and fore-putrid-fordid disease: either

we

we excuse our finnes, seeking to defend our vices by the patronage of words: or shutting our eares like the deafe Adder, that will not heare the voyce of the charmer, charme he neuer so wisely; wee giue our selues to euill courses, with study and obstinacie, and we will not hearken vnto the voyce of the Cryer, though he sound out Gods iudgements against vs: loath wee are to listen to the voyce of Wisedome, prescribing the remedies vnto our sin- sicke, and diseased soules^a. Wee harden our fore- heads vnto sinne, committing euill without shame; precipitating our selues bare-headed (as the pro- uerbe hath it) into euery kinde of wickednesse. Are

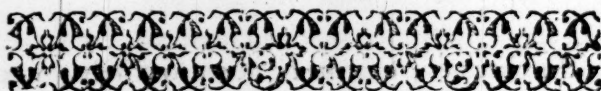
wee not carnall, as the Apostle saith? Were

we New-borne Christians, we would

not commit sinne as the va- regenerate doe.

(*)

^a *Adpectatum*
frontem por-
fricanti, modo
capite (ut oft in
proverbio) in
flagitium om-
ni prorumpen-
tes. Idem Ro-
mane.



CHAP. XVII.

*Confusio despi-
nato.*

*The regenerate sinne not alwayes with purpose
of heart, and premeditation.*

THE new-borne settle not vpon intents of sinning, no more then *Peter* did in denying of his Master. They faile and fall by occasion, through frailty, and weaknesse, they sinne not foully, of malicious wickednesse. I haue promised, and am stedfastly purposed to keepe thy righteous iudgements. There are contrariwise a spurious, illegitimate, and bastard-brood, resembling not the generation of the highest; whose promises and intendments are to keepe Gods righteous iudgements, that is, his lawes by which he will iudge all men righteously by Iesus Christ; The commandements are not grieuous vnto them; it is their delight to eschewe euill and doe good. The most are otherwise minded, they sit vp late, rise early, and eate the bread of carefullnes, so giuing their beloued sleepe; they imagine mischief vpon their beds, studying how to couzen and deceiue, how to ioyne houle to houle, and lay land to land, as if the way to heauen lay all by land; they oppress the humble
and

and delected, they grinde the faces of the poore, and thrust, by disdainfull and cruell vsage, the weaker sort against the wall. Flattery, falshood, and Atheisme are exalted, and sit in high places, seeking to vndermine and dethrone verity and honest simplicity.

And what's the reason, it is fancied by Superiours, and Inferiours will likewise haue it so. Sacrilegious persons grate the Church, penny-father Patrones that seeke not the Churches good, but her goods; force Simonie vpon the Ministry. Sacrilegious hypocrites pretend purging, and intend pilling; they are euer sweeping Gods house, and prying into euery corner, not to restore the groat that it lost, but to take away the penny that is left. Tythes, the Preachers portion, is the Demains of such men who commonly are worst affected to Church or Religion. *Achans* stoning, and *Belshazzars* doome, & *Iudahs* hanging, might lesson these men sufficiently, from such dangerous meddling with consecrated things: If thou snatch from the Lords Altar, with the rauenuous Eagle, but a gobbet of a sacrifice to cramme thy young ones, some coale (perhaps) may sticke vnto it, which brought to thy nest, may burne and consume all thy substance. Wilfulnesse and wickednesse now goe hand in hand: there is no preuention of an euill purpose, which is the cause that Vsurie growes a Vocation; Drunkenesse & Whoredome, the practise of good fellowship; anger and reuenge, effects of courage; stabbing and swearing, signes of resolution; oppression, a kinde of Iustice;

luxury and wantonneſſe, tricks of youth. Tis not ſo much want of good, or exceſſe of ill, as peruerſeneſſe of the depraued will, that makes men thus poſt to lewdneſſe. There are (I doubt not) ſparkes enow in the ſoule, to enflame a man, vnto the morall life of vertue: but that wilfully men quench them by their putrid fogges of corruption. As the ſonnes of God are zealous and forward in embracing of vertue, ſo the ſonnes of men in purſuing of vice: yea, ſo eager are they, that like the deuils in the Goſpel, they are afflicted and tormented when they cannot doe miſchiefe. The enuious wretch when he cannot auenge himſelfe on his maligned foe, hath his gaſtly countenance, like trembling *Cains*, caſt downe. Nay, his wrath ſhall not ſo vnwork it ſelfe, & paſſe away, the violence of his minde ſhall quicken and enliue his angry rage; and his cruell paine and griefe, in the abſence of peace, ſhall implacably wage an eternall warre. The wicked and wretched worldling, when hee cannot rake and ſcrape wealth together, *iure, aut iniuria*; by hooke or crooke, he wallowes like *Ahab* on his couch, and can take no reſt for the gripes and grieuances of his inward parts. When our beauty (with conſent) is departed, iudgement, vnto crying; loue, to hatred; wiſedome, to folly; knowledge, to ignorance; temperance, to exceſſe; ability, to weakneſſe; patience, to anger; liberality, to rapine; fidelity, to deceit; chaſtity, to filthineſſe; humility, to pride; piety, to perſecution; and all our goodneſſe, vnto wickedneſſe; are wee not in our impure naturals? Thou art a Miſtiſter,

Non ſic abibunt odia, vinaces ager violentum iras animam, & ſarum dolor aterna bella pace ſublata geret, inno. in Herc. furen ſeu, trag. v 37.

Hall in Law. p 333.

nister, and wilt thou speake Gods word, and doe
thine owne works? being a Magistrate, wilt thou
(like the heads of Israel) abhorre iustice, and per-
uert equity for the lone of money? Professing thy
selfe a childe of God, wilt thou continually op-
pose the truth, and blaspheme God in his word,
God and his word, wilt thou maliciously gaine-
say, cauill, and contradict the preaching of the
word: and though it threaten Gods direfull iudge-
ments against thine adulteries, drunkenness, pride,
blasphemy, vanity, villany, luxury, malice, mis-
chiefes, and rancour of heart, yet wilt thou not
giue ouer thy beastly bowfing so long as thy lungs
last, nor thy lasciuiousnesse so long as thy loynes
last? Wilt thou adde blasphemy to thy brauery,
luxury to thy leachery, prodigality to thy pride,
mischiefe and murther to thy enuy and rancour of
heart, villany to thy vanity; wilt thou be outragi-
ous in committing of sinne, driuing furiously like
Iehu, as if thou wert mad; voluntarily, and vio-
lently precipitating thy selfe into all dangerous
downfalls, damnable, desperate, and * presumptu-
ous sinnes, and yet say, that thou art born of God?
Sinning thus against GOD, thou wrongest thine
owne soule. And as *Elihu* in *Iob*, adding rebellion
vnto sinne, thou shewest thy selfe to be a follower
of the deuill; I perceiue that thou art in the gall of
of bitternesse, and in the bond of iniquity, as *Peter*
told *Simon Magus*, *Act.* 8. and as *S^t. Paul* censured
Elymas the Sorcerer, To thou deseruest the same
sharpe rebuke: O full of all subtilty and all mis-
chiefe, thou childe of the deuill, thou enemy of all
righte-

*Dirumtqua dei
sunt, faciunt
qua sua sunt:
Dr. Boys. p. 88.*

* 1 Sam. 2. 35.

Pro 8. 26.

Iob 34. 37.

Act. 8. 23.

Act. 13. 10.

righteousnesse, wilt thou not cease to pervert the right wayes of the Lord? wilt thou nourish lust in thine heart, with fornicatours and adulterers; enuie with the malicious and viperous; pride, with painted *Iezabel*; falshood, with *Joab*; and treacherie, with *Iudas*; and yet flatter thy selfe with thy new-birth? Be not deceiued, God is not mocked: if we sowe no better seed, we shall neuer reape the fruit of an eternall inheritance, the inheritance of sonnes. Gods children are they that doe his will, who preuenting sinne in themselves, are prepared for the works of righteousness: for whosoever is borne of God, doth not commit sinne.

(* * *)



CHAP. XVIII.

How the regenerate commit sinne vnvoluntarily, and not with full and pleasing consent.



Taking counsaile from that of Saint Paul to Timothy, thou shalt not bee partaker of other mens sinnes, they consent not with a * pleasing consent. Whosoever is borne of God, doth not commit sinne, freely and fully, but with an imperfect will. In the act of sinning there is a gracious reluctance, the spirit lusteth against the flesh: *Israel* and *Amaleck* skirmisheth in the same field: *Jacob* and *Esau* struggle in the same wombe, the regenerate part with that which is vnrenewed, both in the will & affections.

That which the Apostle speaketh of his owne person is true of all the regenerate, the law (saith he) is spirituall, but I am carnall, (that is) in respect of the outward man) sold vnder sinne; that is, vnder the tyrannie of originall sinne, as a bought seru-
uant vnder the tyranny of his Master; but such seru-
ants doe not loue their cruell and tyrannicall Mas-
ters, neither doe they willing seruice vnto them,
for they doe alwayes desire libertie.

What I doe, I allowe * not: that is, when I sin,

Cc

I nei-

* *Sensu placido.*
Multum inter-
est inter cōsen-
sientes, quib-
us mala pla-
cent, & re-
rantes, quibus
hæc displicent.
Aug. 6.2. cont.
litteras Petilia-
ni tom. 7.
Gal. 5. 17.
Regeneration
inchoatiue
and in part.

Rom. 7. 14.

Ver. 15.

* *Quod sunt
peccata oratio
sententiam
ra. ou. 2. d. 2.
na. 2. d. 2. Hez.
2. d. 2. d. 2.*

*Hac autē sunt
ea, quae leges
appellans im-
punitaria.*

Thod ad Grec.

in fid. serm. 12.

de virtute acti-

us p. 178. ut si

quis in canem,

remise aliam

saxum intor-

quens, consilis

sui falsum, per-

cussum forse

hominem in-

terficiat: sine

dum ligasor

illum in arbo-

ris truncum

librat, in fran-

scuntum quem-

piam securis

ferrum cinau-

latur: his le-

ges dant veni-

am. Idem.

** Psal 45 7.*

a Aug. de corr.

et gra. c. 9.

rom. 7.

** Psal. 30. 7.*

b Phil. Me-

lauch. in 1.

Cor. c. 10.

c Greg in c. 34.

Iob. l. 1. rom. 1.

et Aug. Quast.

21. in Num.

rom. 7.

I neither minde it, commend it, nor in the will of the outward man, do I loue it; What I would, that doe I not, but what I hate, that doe I. That good which I will in the will of the Spirit, that as carnall I do not, & that euill which I hate in the spirit, that I doe as carnall. Detesting sinne they doe it not with the whole heart, but as vnwilling seruants vn- to their Masters, hereupon lamenting their misery and seruitude, as constrained, they crie out with the Apostle, O wretched man that I am, who shall deliuer me from the body of this death? I doe, I a^c, I worke, I serue, what is this but that the re- generate may *deflectere de affectato*, commit actuall sinnes, contrary to their wills, and that it is not they that doe euill, but sinne which dwelleth in them. The contrariety betweene the flesh and the spirit, sheweth that whatsoeuer they will accord- ing to the flesh, it is imperfect, and therefore they sinne not with the whole will. Louing* righte- ousnesse and hating iniquity, how can they sinne of destinate malice, with the whole heart? They sinne being* troubled, for that Christ doth turne* away his face from them. They^b growe not into an Epicurean contempt, for they loue the law and commandements of God, therefore they sin not of pretended malice. They sinne of infirmity and not presumptuously; committing euill by precipitation, they condemne it by counsell, iudge- ment, and deliberation. There is in the New- borne a certaine diuine seede of the heauenly ge- neration which conserues them, and they are gui- ded and ruled in the inner man by the spirit of Christ.

Christ. *Rom.* 8. In many who doe liue lewdly, there is a certaine secret loue of right and iust. They cannot from the heart bee giuen ouer vnto iniquity. The euill that I would not doe, that doe I, saith *S^t. Paul*, There is in man a double^f will, one whereby hee consenteth to the law, that it is good; another which doth that which hee detesteth; considering the law of God with a true faith, it cannot but please him, and then hee hateth the euils which the law forbiddeth, and loueth the good things which it commandeth. But when his good mind, partly through imbecillity deriued from originall sinne, partly by violent turbulent lusts of the flesh, is auerted: from the consideration of the good which the law proposeth, and is hayled to those things which his carnality effectually suggesteth as pleasant, then is he drawne away from the consent of the law, and the right will, vnto the applauding of euill concupiscence. Thus we nill that euill which we doe, not that when we doe it, then actually, and absolutely we nill it; for then we would not commit sinne at all, if we willed it not, but for that we did disauow, detest, and nill the euill, a little before that our mindes were (as it were) bewitched with the violent desires, and furies of the flesh: which euidently appeareth; for so soone as the heat of the flesh abateth, which doth besot and surprise our mindes; forthwith againe we doe detest and disproue that euill which we doe. To illustrate this by a comparison, The Merchant to preferue his Ship from the tempest, doth cast his Wares into the Sea: Doubtlesse hee

Bucer. in Mat.
12. *sect. 4. p. 308*

e Idem in Mat.
7. *sect. 6. p. 200.*

f Bucer. lib.

contra. eccles.

de iustif. p. 132.

g The regenerate man whe

hee commit-

teeth sin with

the outward

man, euen in

that very time

of his sinning,

according to

his inward

man hee sin-

neth not. Ro. 8.

20. Dr. Grif.

Williams in

Rom. 1. 7.

p. 165.

Matth. 23. 23.
Arist. 7. Ethic.
ad Nicom.

doth it voluntarily, and inuoluntarily; with his will, and against his will; he looseth his Traffique voluntarily, in respect of the Ship, of more value then the goods; and vnuoluntarily, in regard of the freight, which he would not cast away, no nor the least part, vnlesse it were a case of necessity, for the preservation of the whole. The Mariners who carried *Ionas* to *Tarsus*, being in icopardy of their liues, that they might saue both themselves and the Ship, they threw the Prophet into the Sea. This they did voluntarily, for if simply they had beene vnwilling, they had not eiected and reiected him; and vnuoluntarily, because before the tempest arose, they had not any intention to destroy him, or thought of conspiracie against him, but determined to conueigh him safe to *Tarsus*. Thus wee see in them that the good they would, that is, his safety, they did not, and the euill they would not; that is, *Ionas* his perdition, they did. The case is the like in the children of God. The Saints in this world are the Mariners in the Ship, the temptations of this world, the flesh, and the deuill, are the tempests of the Sea: *Ionas* is as Christ, with his word and law: to cast *Ionas* out of the Ship into the Sea, is (as it were) to cast off Christ and his Law by sinne. Like as the Mariners did cast *Ionas* into the Sea, so the Saints cast off God and his law, with the will of the outward man, which is corrupt; but not with the will of the inward man, which is renewed after the image of God that created him: As the Mariners had no intent to cast *Ionas* oner board: so the new-borne before the tempest

tempest of temptations, they haue no minde many times to transgresse Gods law, being assaulted by temptations, they doe not forthwith yeeld the hand, they doe (as it were) with contrary bares of prayer and supplication, so much as strength will afford, resist and withstand, vntill being (as it were) quashed in pceces, they bowe downe vnder the temptation, which otherwise they would impugne and ouercome. After the violence of the Sea, that is, after the sinne committed, the fury of concupiscence being abated, they lament the fact, and mourne, they pray to G O D for forgiuenesse, and offer the sacrifice of repentance, that they may be receiued into fauour: Receiue vs graciously, O Lord, who haue forsaken thee and turned from thy law, behold wee come vnto thee, for thou art the Lord our God. Ier. 3. 22.

Peter who denied Christ in word and fact, was so farre from denying him in deed, and in heart, as that he vterly detested the least disloyall intent, his protestation was with resolution and Christian courage rather to dye, and therefore said, Though all men should be offended, yet will not I. Thus it is with the children of God, whilst they are their owne men, and by the violence of temptation they are not carried (as it were) out of themselues, to doe things rashly and peruerse; euen the first motions & vnlawfull tickling desires are stifled in the birth, suppressed, and not assented vnto, or if they be, yet not with the whole heart. *Judas* contrariwise a long time practised officiously theft, by Io. 12. defrauding Christ and his Apostles of their mony:

The devil first
by concupis-
cence sug-
gesteth euill
thoughts, euill
thoughts egge
on delight, de-
light tolleth
on consent,
consent grow-
eth to necessi-
ty, and neces-
sity in sinning
is the forer-
runner of
death, *Aug. l.*
3. Confes.
And vñ d'ora
uñ ja pñs tu.
Nothing is
suddenly made
great. *Greg.*
Nax.
Nemo repente
fit turpissimus.
Agat' n' a.
auot.
Men wax old
in wickednes.
Hesiod.

Chrys. in Psal. Calleth sin by the name of rage, to shew that as ragges the more they
be worne, the more they are encreased: so sin the more it is yielded vnto and practi-
sed, the more it is enlarged and encreased.

with a settled minde he deliberated with himselfe,
how to his owne gaine, without tumult, he might
betray Christ into his enemies hands. The minde
of the wicked meditate well in their cold blood.
So did not *Peter*: for howsoeuer the excessiue force
of the dismayng feare of imminent death conque-
red him: yet at the beginning he did somewhat in
minde withstand; for that hee did not directly in
the entrance denie, but dissemble by his cold an-
swering (the Damosell, saying, And thou also wast
with Iesus of Galilee.) I know not what thou
sayest. After the tempest encreased, the next turne
hee denied with an oath, directly renouncing
Christ, saying; I know not the man. At the third
time, when the blast of temptation was most vehe-
ment, hee did not onely dissemble, or deny with
abjuration, but deuoting himselfe to execrations,
he accursed, and as *S. Marke* saith, anathematized
himselfe. The * first acts of sinne, are for the most
part tremblings, fearefull, and full of the blush.
The iteration of euill giues forehead to the soule
offender. A beginning swearer cannot mouth it
like the practis'd man. He oathes it as a cowardly
Fencer playes; who as soone as he hath offered a
blow, shrinkes backe: as if his heart suffered a
kinde of violence by his tongue: and being dis-
mayed, the entisements of sinne insensibly and by
degrees onely get ground vpon him. Which may
strongly argue the intentions of the soule of the

regenerate

regenerate Christian to be good; though vnable to maturate that seede of grace which is in it, for the bringing forth of fruit vnto perfection. Wee see by experience, how that the regenerate soule, like a kinde of Captiue, is carried by corruption through boggs, and Desarts, that at first she feares to tread vpon. At the entrance vpon sinne, it doth a little startle the bloud. Vice carries horror in her considered lookes, though wee finde a short plausibility in the present embraces: Which made *Peter* when hee aduisedly thought with himselfe what hee had done, to goe out, and weepe bitterly.

But *Indas* that sold his Master for 30. * shekles, called siluer peeces; being but three pounds, fifteene shillings, although hee came to the Priests, and restoring the money, said, I haue sinned in betraying the innocent bloud, yet doe we not reade that hee lamented, for his sinne committed: his confession it was without contrition, and his penance without repentance, for hee hanged himselfe, and ended his dayes in desperation, and so went vnto his owne place. "*Peter* seemed to denie the truth against his will, for either hee must haue died, or denied: fearing to dye he denied; he nilled to denie, but more to dye; yet with tongue and not with will, the man was enforced to speake that hee nilled: and herein was his fault, that he would rather lye, then dye. It was not in *Peter* contempt of Christ, but too much selfe-loue that occasioned his fall. In that hee loued Christ, his will endured violence, but in
"that

* A shekel is
halfe a crown,
2 s. 6 d.

*Vid. Zern. lib.
de lib. arbit.*

“that he affected himselfe ouer-much, hee sinned voluntarily.

Now because there is a double will in the regenerate man, the naturall and sensitiue, which is corrupt and depraued; and the spirituall and sanctified, willing by the one, and nilling by the other, therefore it comes to passe that the regenerate man sinneth not totally, but in part; neuer fully and wholly consenting vnto sinne. *S^t. Paul* with the flesh, that part which is vnrenued, may serue the law of sinne; but with his minde he will serue the law of God.

Rom. 7. 25.

By this we may see how farre they come short of the New-birth, who sinne wittingly, and wilfully, wanting not onely renuing grace, which would addresse them vnto holinesse; but euen restraining grace to keepe them from profanenesse. A virgin being surprised, and suddenly assaulted in the field, if according to strength shee made resistance in this case, she was reputed free from the crime of fornication. When *Sathan* singlet vs out, and setteth on vs by his temptations, if according to strength of grace receiued, wee make resistance, we are vnguilty of spirituall fornication, we cannot be said to haue perfidiously revolted, or presumptuously to haue sinned against our God: of such falls wee may say, that they are our infirmities.

Dent. 22. 26. 27

But when men curbe not their desires, moderate not their affections, bridle not their passions, refrain not their tongues, subdue not their thoughts vnto the obedience of *C. hrist*; when they sinne as

it

it were with cart-ropes ^a, and adde sinne vnto sin ^b, when they declare their sin, and hide it not ^c, when they sin more & more ^d, when they ^e follow after wickednesse, and glory in their shame; when with *Clytemnestra* in the Tragedy, they thus bespeake their foolish, sensuall, sinfull soules; Giue thy selfe the reynes, be thou rash and headlong vnto euill and wickednesse ^f, the safest way is to walke from one wickednesse vnto another: to put a meane vnto sinne is a foolish thing; or when they say with the same *Clytemnestra*, the most dangerous wayes in euill, are chiefly to be taken: when they hearken themselves vnto impious foole-hardinesse with *Atreus* ^g: be doing O my heart, doe that which no posterity shall allowe, none shall conceale: thou must attempt a wickednesse that is both bloudy and cruell; I will leaue ^h off no impiery, wherein (saith he) there is no sufficiency; why therefore ⁱ is *Atreus* so long innocent? And when men say with *Oedipus* ^j, Why turne ^k thou thy erring steps into the right way? Why doe I liue? I can now commit no more wickednes. Or when they quicken their benumbed spirits, and excite themselves vnto the facts of vngodlinesse, saying with *Deianira* ^l, Why art thou stupified dull fury? thou must attempt wickednesse, whilst thy hand is feruent, and thy blood hot. When out of the abundance of the heart, men thus speake, they be vray their carnality. When like *Esau* they hunt after oportuni-

^a Isa. 5. 8.
^b Isa. 27. 9.
^c Isa. 3. 9.
^d Hol. 13. 2.
^e 2 Cor. 28. 13.
^f Jer. 30. 15.
^g *Certant in omne facinus, & propensius in hilancunt, ubi illos ita precipites agat. Oedip. in Theb. Sen. trag.*
^h *Da frenas, & omnem prona nequitiā inuicita Clytem. in Agam. Sen. trag.*
ⁱ *Per scelera semper sceleribus tutum existit. Idem.*
^j *Capienda rebus in malis praecepta via est. Idem.*
^k *Age anime, fac quod nulla posteritas probet, sed nulla taceat. Aliquod audendum est mesae atrox, cruentum. Atreus in Thyest. Sen. Trag.*
^l *Tam diu cum innocens versatur Atreus. m Nullum relinquam facinus, & nullum est sciri. Idem. n In recta quid destitit errantem gradum? quid vino? nullum non facere iam possum scelus. Oedip. in Theb. Sen. trag. o Quid stupet segnis furor? scelus occupandum est; perge dum fernes manus. Sen. trag.*

D d

ties

ties of reuenge, who said; The dayes of mourning will come for my father *Isaack*, and then will I bee auenged on my brother, *Gen. 27. 41*. When they thinke thus in their hearts, and gape after an opportunity of perpetrating their notorious designs of malicious and mischieuous reuenge; when they study to effect their scandalous enormities, with the strumpet in the *Proverbs*, who said to her adulterous copes-mate, *Proverbs 7. 15*. I came forth to meeete thee, I haue sought thy face, and reioyce that I haue found thee; when they sinne without reluctance, contrition and remorse, speaking to their sinnes as God once did to his creatures, Increase and multiply; and are as resolute for their owne damnation, as euer *Hester* was for the saluation of her people, (if wee perish, we perish) they proclaime (as if it were with a Trumpet their lewd carnality,) and captiuity vnder sinne and Sathan, to doe his will. But alas! it is a matter of the greatest difficulty to perswade men, that liuing in such a condition, their state is dangerous, if not almost desperate. Howsoever men liue in the practise of their *Dalilahs* and beloued sinnes, and be by them bound hand and foote, yet will they not take notice that their sinnes are predominant, and Landlord-like domineering sinnes. But as the people of *Bengala* being afraid of Tygers, durst not call them so, but by more gentle and familiar names: so many fearing the terrours of their sinne-guilty-soules and consciences, they haue either their nick-names for sin, or their complexions and colours, their flowers of Rhetorick, to varnish over the

the same : prodigality, it is but liberality ; parsimony, frugality, and a providing for the family ; curiosity and nicenesse, it is cleanliness ; pride and haughtinesse, formality, and a point of Gentry, drunkennesse, good fellowship ; enuie and reuenge, effects of courage ; luxury and wantonnesse, tricks of youth ; and euery enormity, an infirmity. Thus with *Medea* men slight their sinnes, and call darknesse, light ; sowre, sweet ; and vice, vertue. There's not a Babel-builder that heapes sinne vpon sinne, nor a cruell and hard-hearted *Lamech*, nor a curish and churlish *Nabal*, nor a wicked *Ahab*, nor a profane *Esau*, nor a rebellious *Abalom*, nor a railing and reuiling *Shimei*, nor a blasphemous *Rabsheth*, nor an ambitious *Haman*, nor a false-hearted *Ioab*, nor a treacherous *Iudas*, nor a Symoniack or sacrilegious Church-robber, nor a grinding oppressour, or notorious biting Vsurer, nor a Tisot drunkard, nor a swinish Goat or carnall leacher, nor a greedy cormorant and epicurean belly-god ; in a word, there's not any one so deuoyde of grace, but will plead infirmity, to purchase the reputation of a child of God. Gods spirit it is a spirit ^a of power, and therefore these spirits of infirmity are hellish spirits. When a woman went ^b, bowed downe in such wise, that shee could not lift vp her selfe ; it was an argument that shee was possessed with a spirit of infirmity. When there is nothing in men but an viter disability vnto that which is good and not only so, but withall a flexible pronenesse vnto all vitious qualities, when they cannot but doe wickedly, and that presumptuously with a

Quicquid ad-
missum est ad-
huc pietas vo-
cetur. Medea
Sen. Trag.
Prosperum as
felix scelus
virtus voca-
tur Megara in
Herc. furens.
Sen. Trag.

^a 2 Tim. 1.7.

^b Luk. 13. 11.

Eph. 6. 17.

high hand, it is an argument that Sathan hath taken their strong hold, commanding and countermanding the old man, yea, the whole man; with the faculties of the soule, and members of the body; making them instruments of iniquity vnto iniquity. Beware we of this old subrill sopher, the deuill, for he cunningly surpriseth the heart, breakes vp the Chest, and steales away the writings of our heavenly heritage, and placeth in their stead the bonds of an hellish patrimony. He changeth life for death, vertue for vice, iustice for cruelty, truth for deceit, loue for hatred, mercy for wrong, chastity for wantonnesse, sobriety for drunkennesse, humility for pride, liberality for couetousnesse, temperance for gluttony, pitty for enuie, labour for sloath, obedience for disobedience, and all goodnesse for vngodlinesse. To prevent all within our selues, wee must not consent vnto him when hee tempteth, but taking vnto vs the panoply and compleat armour of a Christian, we must fight against him with the brest-plate of righteousnesse, the helmet of saluation, the sword of the Spirit, and the shield of faith, that wee may be able to quench all the fiery darts of the wicked; and being shod with the shooes of the preparation of the Gospell, hauing our loynes girt, we may not onely be able to stand in the day of triall, but withstand all the temptations of Sathan, and so withstand him, that through Christ which strengtheneth vs, wee may proue more then Conquerours.



CHAP. XIX.

Howsoever the regenerate faile and fall through infirmity, their finnes are not such as raigne in them, or beare rule ouer them.

BEcause infirmity is a common word in the mouthes of the most dissolute, and a customary pretext of those which make no conscience, how they haue their conuersation in this present world; I shall therefore endeouour to declare what a sinne of infirmity is; and secondly, shewe that the regenerate onely sinne of infirmity and weakenesse of grace.

Hiern. in Psa. 51. p. 16.

1. As touching a sinne of infirmity, *Clemens Clem. Alexan. Alexandrinus* saith, that it is when a man cannot iudge what a man ought to doe: as a man falleth into a ditch, either because he is ignorant (and knoweth not the breadth of it) or because of his imbecillity of body and insufficiency to leape ouer it: so our want of knowledge, or neglect of practise, makes vs fall into sinne, and come short of our Christian duties.

lib. 2.

This infirmity argueth not a nullity and priuation of grace, for the weake man is a man, though

weake, and the weake in grace, are New-borne Christians, albeit they haue their manifold infirmities.

Secondly, the vnregenerate, not hauing grace, cannot be said to be infirme in grace: naturall men they haue their wicked, wilfull and presumptuous enormities, and irregularities, but new men in Christ, their infirmities.

If wee looke into our selues, wee shall finde our selues vnable to resist, vnwilling to doe good, and ready to be seduced.

Of our selues we are not able to thinke a good thought, a which is the least measure of sufficiency. We cannot continue in good, but God which began a good worke in vs, mu't perfect it. We can doe nothing that is good, for though to will good bee present with vs, yet I finde no meanes to performe it, saith the Apostle, and our Sauour sheweth, that without him we can doe nothing. And the Prophet *Isay* confesseth, that it is the Lord which hath wrought all our works for vs, or in vs, as the vulgar Latine hath it. We cannot begin any thing that is good: for it is God that doth begin a good worke in vs. Wee cannot speake any thing that is good: for it is not you that speake: and therefore though a man should purpose good speech in his heart, yet the answer of the tongue cometh from the Lord. Wee cannot will any thing that is good: for it is God that worketh in vs both the will and the deed. We cannot vnderstand any good thing: for the naturall man vnderstandeth not the things of the spirit of God. Wee cannot

so

Fragiles ad resistendum, debiles ad operandum, et faciles ad seducendum. Bern. de aduent. Do. ser. 7.

1 Cor 3. 5. Bonum perficere non possumus.

Rom. 7. 18.

Isa. 26. 12.

Phil. 1. 6.

Non vos estis qui loquimini.

Pro 16. 1.

Phil. 2. 13.

1 Cor. 2. 14.

so much as thinke any thing that is good: for the Lord knoweth the thoughts of men, that they are but vaine, and that continually: and this is not onely seene in the carnall, but the spirituall; who either sinne of ignorance, as *Paul* when hee persecuted the Church; or of infirmity, as *Peter*, when he denied Christ with his mouth, beleeuing in him with his heart.

A sinne of infirmity which the regenerate can onely be said to commit; may be discerned three manner of wayes.

I *A priori*, by their want of Resolution before they commit sinne. The regenerate haue euer an earnest desire to serue God, and to please him, and to preserue their sincerity and integrity. But yet through the violence of Sathans temptations, and the vntamed lulls of the flesh, they either neglect that duty which they heartily desire to doe, or perpetrate those deeds, which by no meanes they would doe: for so our Sauiour saith of his Disciples, The spirit indeede is willing, but the flesh is weake. So *Peter* was willing in heart to confesse Christ, though for feare of death with his mouth he denied him, and forswore himselfe that he euer knew the man. We may say then with Saint *Augustine*. That there is no man iust and holy in such wise, as that he is altogether free from sinne, and yet he desisteth not to be iust, that sinneth being righteous and iustified, because in affectation he still retaineth his sanctity. Strong temptations or vehement passions of the minde are preualent with him: he neuer sinneth with full consent, but

A sinne of infirmity three wayes discerned.

Math. 26. 41.

Ver. 74.

*Nullus sanctorum
& iustus va-
cans est a pec-
cato, non ta-
men desinit esse
iustus, quia of-
fensa semper
tenet sanctita-
tem. Aug. de
ecclie dogmat.*

euen

Psal. 10. 1. 2. 3.

2 Sam. 11. 2.

Psal. 119. 37.

euen then doth sigh and grieve in the spirit, when the flesh entice:h him vnto siane. Feare of death preuail'd with *Peter*, and made him to denie his Master: and shame of the world (which ingenious natures feare more then death) conquered *Dauid* the Lords worthy. Let vs reflect a little on *Dauids* behauour, in the matter of *Bathsheba*; hee had made a vowe and profession of godlinesse: for so he promifeth, I will behaue my selte wisely in a perfect way: I will walke in my house with a perfect heart. Here was a faire promise, which (when walking on the battlements of his Palace, he espied from thence beautifull *Bathsheba*, washing of her selfe) he soone forgot; as it is said of *Eue* about the forbidden fruit, *vidit, concupiscit*, and of *Achan*, concerning the wedge of gold, and Babylonish garment, they saw and coueted; the lust of their eyes ensnared them: so it was here with *Dauid*, he promised to walke in his house with a perfect heart, but an enchanting beauty ouercame him, whereby he fell into the sinne of Adultery, which sinne was not once thought of before suggested, and being through the frailty of the flesh acted, against which hee heartily prayed, vnderstanding that *Bathsheba* was with childe, then to auoyde the shame of the world, he sends for *Vriah* her husband (who lately came from the warres) and commands him to wash his feete, and goe home to his house, that he might cloke and couer this foule matter. When this policy tooke not effect, he feasted *Vriah* liberally, and gaue him his plentifull cups, but neither fasting nor feasting, sober nor drunke, would *Vriah* goe

goe home to his wife. Then *David* wrote a letter to *Ioab*, to set *Uriah* in the fore-front of the battell, that he might be smitten and dye. Here was some policy, and not a little premeditation, but withall we must consider, that hee had likewise his strong temptations and vehement passions. But for the most part, a sinne of infirmity is a sinne of incogitancie, and besides the generall or particular purpose of the offender, it is a sinne of precipitation, and not of deliberation, as *S. Gregory* calls it; the Tentation deceiueth, and ceizeth on the regenerate vnawares. *Peter* fell not purposely, but ignorantly and occasionally into periury, and a flat deniall of his louing and beloved Lord; and therefore though his sinne in it selfe was an enormity and haynous impiety, yet in respect of the person delinquent, in a qualified sense, wee may call it his infirmity, because it was an ouer-taking, as *Saint Paul* calls it, *Gal. 6.* As when a trauailour vndertaking a iourney, intendeth no otherwise but to walk and goe directly vnto the place of his iourneyes end, yet being vnskillfull in the way, vnawares hee takes some by-path contrary-way, or as hee goeth on in the right way, he stumbleth and falleth, not willingly but vnwillingly: so it is with the regenerate, their intentions are to walke vprightly before God in the way of his cōmandements, which is the rode way to heauen; but by occasion of ill company, or else for want of sufficient knowledge of the way, or through some temptations and rubs in the way he stumbleth and falleth into sin, sometimes dashing his feete against the stones of sinfull

St. Greg.
Tentatio fallit
& praecipitat
nescientes.
Aug. de pec.
merit. & re-
mis. l. 2. c. 2.

Gal. 6. 1.

Gal. 6. 1.

pleasures or profits: This his ouertaking in a fault, it is a matter of infirmity onely, and therefore yee which are spirituall, restore such a one with the spirit of meekenesse, considering your selues, lest yee also be tempted.

2. *Reluctatio
in actu peccan-
di.*

*Tentatio pre-
mit & viget.*

Secondly, a sinne of infirmity may be discouered in the act of sinning, for the regenerate haue euer in them a gracious Reluctation. They resist sinnes to the vttermost of their abilities, before they be committed, and yet at last they are perpetrated, because the violence of temptation subdueth the infirmity of the flesh. Now as the temptation is suddaine: so the consent it is imperfect, like that of a forced woman, whose will is neuer wholly gained. If there be not in nature an antipathie and contrariety betwixt them and the sins to which they are tempted, yet in respect of the indisposition of their mindes, their inlightned and sanctified consciences, they haue a holy reluctation. There is a continuall fight in him betwixt the spirit and the flesh, grace and nature, so that they would doe the things which they cannot doe. It * is in the soule of the new man, as in a State where there be two claimers of the Crowne, *Caesar* will not admit of a superiour, nor *Pompey* brooke an equall: in the New-borne Christian, there is the spirit and the flesh, each of which striueth to make his part strong against the other: they are at perpetuall variance, sometimes *Amalek*, the flesh, gets the vpper hand, and sometimes *Israel*, the spirit, preuailes: But so often as occasion of sinne is ministred, presented, and offered vnto them, they
are

* *Hierne in
Psal. 51 p. 11.
Ne ferre po-
test Caesaris
priorem Pom-
peiusue patem.
Lucan.*

are abashed, their blood startles in them, they are afraid of sinne, and flye from it as *Moses* fled from the serpent: yea, they strive and fight against it; their soule sigheth when the flesh reioyceth, and their heart wageth warre when their hands worke wickednesse: so that the concomitant of a sinne of infirmity in the regenerate, it is a spirituall combat. They neuer siene with full consent, and therefore they may truly say with the Apostle, Now then it is no more I that doe it, but sinne that dwelleth in me.

Rom 7 17.

Thirdly, a sinne of infirmity may be knowne by the farwell, consequent, and effects thereof. It is no sooner past then distastfull: horreur vultures the vnconsuming heart: and those which carried the most pleasing taste, fit them with the largest reluctations. When the Corinthian *Lais*, that famous Courtezan, demanded of *Demosthenes* for a night's lodging with her, ten thousand Denecers, or Romane pence; (*which at 7 d. ob. the new penny, amounteth unto 312 l. 10 s. of our money*) hee wisely returned this answer; I buy not repentance so deare. All our dishonest actions are but earnestes laid down for griefe. Vice is an infallible fore-runner of wretchednesse. All vnwar:antable aberrations wherein men wallowe and tumble themselves at large, end at last either in anguish or confusion; sinne on the best condition brings repentance: but for sinne without repentance is provided hell. The story is knowne: A Pythagorean bought a paire of shooes vpon trust: the Shoomaker dyes: the Philosopher is glad, and thinkes them gaines: but a while after,

A posteriori dolor, contritio, & resipiscencia sunt eius effectus.

Aulus Gellius. l. 1. c. 8.

Demosth. penitere tantum non em.

his conscience twitches him; and becomes a perpetuall chider: hee repaires to the house of the dead, casts in his mony, with these words; There, take thy due, thou liuest to mee, though dead to all besides. Ill gotten gaines are farre worse, then losses which preserved honesty. These grieve but once, the other are continually grating vpon our quiet. Thus the vnregenerate haue their warres, *bella & horrida bella*, the most grievous warres that may be within themselves: for *sinne beares it punishment at his owne backe: *Animus inordinatus sibi ipsi pœna*: The wicked minde is alwayes a punishment vnto it selfe. Sinne like a Courtezan dallies the Ruffian, and then payes him with a sciere and scorne, or checke of conscience. Nay, he that doth ill hath sinne lying at the doore, to dogge him like a wild beast wherefoeuer hee goe. *Oedipus* that incestuous King of *Thebes*, was led to *Athens* by his daughter *Antigona*, and buried in the temple of *Erinnys*, of perturbations. The fruit of sinne in all, is a *vexing and tormenting conscience, a mans accuser, Iudge, and executioner; the witnesse^a of their debts, the Iudge of their deedes, and the tormenter of all their actions. It is thus with the vnregenerate, either like ^b*Crescentius*, the Popes Vicegerent in the Councell of *Trent*, and King^c *Richard* the third, they are troubled with diabolical apparitions, or like *Tiberius*, *Nero*, and other monsters of men, they haue mangled soules, and tormented consciences, that sleepe like the Nightingale with a prick before their breast.

* *Cognatum immo in natum omnisce-leri scelera supplicium Lips. de consiam. l. 2. e 13.*

* *Iob 7. 4. 14.*

a *St. Bern.*

b *Laquet fol. 146.*

c *Sleid. Cam. a. 23. in fine.*

*Hi sunt qui irēpidant, & ad omnia fulgura pallent,
Cum tonat exanimēs primo quod; murmure cælum.*

Euery thunder-clap of the murmuring heauen,
makes them to tremble: and when the Lord shewes
his hand-writing to their sin-guilty-consciēces, as
he did to *Belsazzar*; the ioynts of their loynes are
loosed, and their knees smite one against another.

The regenerate likewise after sinne committed,
haue their troubles, their tempests, and perturba-
tions. Numnesse and dunnesse (of consciēce) is
in the euill quiet^e consciēce, that is scared with a
hot iron: the children of God as they haue their
ioy, so their sorrow and heauinesse; their mour-
ning so well as their mirth. *Dauids* sweet sin was
sowerly sauced with weeping teares, witnesse his
scuen penitentiall Psalmes.

My soule is sore vexed, *ver. 6.* I am weary with
my groaning, all the night make I my bed to swim:
I waer my couch with teares, *Psalm. 25. 17.* The
troubles of mine heart are enlarged: O bring thou
me out of my distresses. Looke vpon my afflicti-
on and my paine, *ver. 18.* When I kept silence, my
bones waxed old; through my roaring all the day
long. And *Psalm. 38. 6.* I am^h troubled, and bowed
downe greatly: I am feeble *ver. 8.* and sore bro-
ken; I haue roared by reason of the disquietnesse
of my heart, *Psalm. 51. 3.* My sinne is euer before me,
Psalm. 102. 3. My dayes are consumed like smoke:
and my bones are burnt as an hearth. My heart is
smitten, and withered like grasse: by reason of the
voyce of my groaning, my bones cleaue to my
skin. I haue eaten ashes as bread, and mingled my

Ec 3

drinke

*Inuen. Sa-
tyr 13.*

d Postquam
nauigium so-
gressus est io-
nas, statim ex-
citauit mare.
Vs discas, quod
ibi peccatum,
ibi procella, ibi
inobedientia,
ibi fluctatio;
& quareba-
tur ciuitas
propter pecca-
tum Niniuia-
rum, quareba-
tur nauigium
propter Pro-
pheta inobe-
dientiam.
Chrys. ad Pop.
Antioch heni.
3. p. 86.
e Canterized
conscience.
f *Pla. 6. 25. 32.*
38. 51. 102.
& 143.
Psalm 6. 3.
g Itaq; vice
margaritarū
vndiq; lachri-
muerat distin-
ctus *Chrys.*
Psalm 3. 3.
h *Origen. h. m. 1.*
12. 17. 10. 2.
Psalm 6. 3.
Psalm 5. 3.
Ver. 4.
Ver. 5.
Ver. 6.

a Psal. 143. 4.
 Psal. 77. 3.
 Psal. 142. 3.
 b *Vera has
 sunt de regene-
 rati, & de eis
 solum, quibus
 libido sorduit,
 vitia horum
 erunt.* Orig. in
 Psal. 37.
 c *Peccatum
 procell.* Chrys.
 hom. 5. ad Pop.
Antioch
 d Orig. Cone. 1.
 in Psal. 37.
Basilius hom. 10.
 in Psal. 37. 10m.
 4. *Sime* Ps. 38.
 7. 8. *Nouus*
translat.
 e *Greg. Naz.*
 f *Idem. Carm.*

g *Orig. Hom.*
 8 in cap. 13. &
 10 *Numb.*
Numb. 11. 7.

1a. 16. 7.

drinke with weeping, ^a My spirit is ouerwhelmed within mee, my heart within mee is desolate, and ver. 7. my spirit faileth ^b, &c. The righteous haue their passions and perturbations; it is not cleare before stormes ^c of the ayre be ouer-past, neither is the conscience at quiet, vntill the cesterne of the heart (being ouer-charged) hath caused the eyes, the flood-gates with moyst sinfull humours, *inundare*, to ouerflowe the cheekes with teares of contrition. The hearts ^d of the regenerate are troubled after the committing of sinne:

*Ac lapidem si quis tranquillas iacet in undas,
 Præclaros turbat latices, vitiatq; colorem.*^e

Like as when a man casts a stone into the quiet waters, he troubles them and alters their colour.

*Quin etiam paruo limescit vulnere totum
 Corpus, & ingentes subeunt cruciantq; dolores.*^f

A little wound causeth the whole body to wax wanne, and procureth vnto it great paines and griefes: of this nature is ^g sinne euen to the sanctified soule. We must not expect the tast of Manah, which was like fresh Oyle or Waters, baked with honey: my meaning is; wee must not looke that Christ should be alwayes sweet and pleasant to our consciences, by affording vs the cheering consolation of his bloudshed, and the spirit: so long as we continue in our integrity, wee abound with consolation, but falling into sinne, if GOD looke vpon vs as hee did on *Peter*; wee are filled with confusion of face, wee are like vnto bottels full of new wine, lacking vent for the teares of contrition, we are enforced to goe a part with *Peter*, in
 some

some solitary place, to bewaile our finnes, and weepe bitterly. The^a righteous man (saith Saint Basil) *circumcingitur virtute*, is girt about with vertue: which whosoever looseth, he is circled about with the bonds of his owne iniquities, in token whereof *Salomon* saith, *Pro. 5. 22.* That a man shall be taken with his owne iniquities, and holden with the cords of his finnes. As the shadow followeth the body, ^b *sic peccata sequuntur animas. & manifestas facinorum representant imagines*; So finnes follow soules, representing vnto them their proper shapes. Hence it comes to passe, that the deere children of God be sometimes exercised with inward terrours of conscience, which in their owne nature, are fore-runners of the paines of the damned, which now are prepared for the wicked, and are as the smoke of that fire which hereafter shall torment the vngodly: yet to the New-borne their nature is changed, ^c they are sent vnto them, not to separate them from the Lord, but to draw their hearts neerer vnto him, and to worke in them a greater conformity with Christ. The Corinthians had their dayes of iollity spent in the lusts of the flesh: they had also their day of sorrow, wherein they sorrowed after a godly sort, and then what impressions it wrought in them, *St. Paul* elegantly relates, saying, What carefulnesse it wrought in you (that is, to keepe your selues from sinne for the time to come, and to please God by a holy and pure conuersation, free from filthinesse of flesh and spirit, for the time present) what clearing of your selues (by confession) what indignation (for sinne) what feare

^a *St. Basil* comment in *Isa. 3.*
ὁ ὁ δὲ δικαίος
τὴν χάριν
ταύτην, τὴν
ἀρετὴν τῶν
ἐν ἑαυτῷ κατὰ
τὴν φύσιν, &c.

^b *St. Basil.*
It is the figure
of *Lucian*
in his *Minip-
pus*, that cer-
tain shadowes
or ghosts fol-
low vs in this
world: the
conscience is
this shadowe,
which will
haunt, and vex
vs when wee-
doe ill.

^c *Comper in
Rom. 8 p. 62.*

³ *Cor 7. 1.*

Vet. 11.

feare (to offend God, or their weake brethren) what vehement desire (to perfect their holinesse in the feare of God, and so to out-strip others in righteousness) yea what zeale (for the glory of God, and the salvation of your brethren) yea what reuenge (punishing sinne in your bodies, by mortification, regularity, and strictnesse of life. Here was more then Popish penance, the practise of Christian repentance; and in euery new borne Christian there is a godly detestation, dereliction, abnegation, renouncing, and abandoning of sinne: and his whole life it is nothing else almost but a vicissitude of sinne and sorrow. First he sinnes, and then hee laments his folly: like a negligent schoole-boy, he displeaseth his Master, and then beseecheth remission with teares. *Homer* saines *Iupiter* to haue two great vessels standing at his dore, the one filled with the water of affliction, the other with ioy and gladnesse, tempering them thus. That mans life is sometimes seasoned with mirth, sometimes with mourning. God disposeth of terrors and comforts to his children by changes, and mixeth sorrowe with their sinne. Since they cannot auoyde sinne, he teacheth them to sorrowe for sinne. After they haue sinned, the spirit of God in them draweth the flesh, to ioyne with it in repentance, which a little before had drawne the spirit to giue it motion to commit the sinne, and then (as *Seneca* saith) When a man is sorrie that he hath offended, hee is almost as innocent as if hee had not sinned; or as *Saint Paul*; Hee is washed, iustified, and sanctified, *1 Corinth. 11.* and restored to his former integrity againe.

ἀλλοτε μὲν
τόνδε ὄνα
κέρειν ἀλλο-
τε δ' ἐσθλόν.
Homer. Iliad.
vlt.

*Quem paucos
peccasse paucē
est innocens.*
Sen. Trag in
Agam.

again. Examine we our selues by these rules;

1 Whether the ground of our sinning hath bin purpose of heart and premeditation?

2 Whether wee haue committed sinne, freely, and fully, with perfect consent, without * reluctance?

3 Whether we haue continued peruerse, and obstinate perseuering in sin, without repentance, and contrition?

** Nō est graue cadere in tātem, sed in tātem delectum: non est peruersum in praelo vulnerari, sed post vulnus acceptum desperatione curandi, medelam vicari denegare. Chrysost. epist. 6 ad Theodor. monachum. rom. 5.*

If yea; wee haue not sinned of infirmity, but presumptuously: Resolution touching sanctimony of life and integrity before hand; Reluctation against sinne and impiety, in the instant of temptation, and repentance for sinne, humiliation, and contrition after it is committed, with an abnegation and detestation thereof for the time to come, are infallible marks of grace, and of sinne inhabiting, as an Inmate; but not reigning as a Potentate, Lord, and King.

Here we may moreouer obserue, that a sinne of infirmity in the regenerate may bee distinguished by these three properties.

1 Vnuoluntary inesse. A sinne of infirmity, it is euer vnuoluntary: as when a man is ouertaken by an euill beside the maine purpose: If it be not the resolved desire of thy soule, to haue respect vnto all the commandements, and to please GOD in all things; if thou want this determination, if thou make not conscience of thy course of life, watchest not ouer thy wayes, striuest not in all things to approve thy selfe vnto God; thy sinnes are not sinnes of infirmity.

Note 1.

Qui peccat in d. in carnis non totaliter voluntarie sed in parte tantū peccat: Qui vero prapartu insidit, non ex voluntate tantum sed ex quādam suprema malitia peccat Theod. ad Grac. in fil. Ser. 1. de virtutibus ad p. 18.

*Alfred. Theol.
didact. Sc. 7. 3.
c. 20. p. 411.*

2 Sinnes of infirmity in the regenerate, are such as proceede from suddaine perturbations of the minde, or most vehement affections of the heart.

** Hieron. in Ps.
58. p. 17.*

3 It is a signe of infirmity in a childe of God, when hee hath * an earnest care to recouer that which hee hath lost by offending: as when a man being in a iourney, cast behinde the company by some accident, is no sooner gotten vp againe, but immediatly hee makes after with a doubled pace: so when a man is made by occasion of sinne, so much the more industrious and forward, struiuing to make a kinde of recompence for his former going backe, by encreasing his endeouour, and care to presse forward to perfection, it is an argument of weaknesse of grace, and infirmity.

Note 2.

Sinnes of presumption proceed originally from contumacie, malice, and elation of minde, as when men will stubbornly, wilfully, and wickedly exalt themselues against GOD in the ministry of his word, against the motions of Gods blessed spirit, and the influence of his heauenly graces, resisting wholly their holy operation.

Secondly, presumptuous sins are furthered by custome. Euill actions runne against the graine of the morally-vertuous, and vndeified soules: and euen whilst men are working of wickednesse, their hearts at the first chide their hands and tongues, for transgressing. There are fewe, that are bad at the beginning, meerely, out of their loue to vice. Custome of sinning takes away the sense & feeling of sin, hence it is that in continuance of time they growe the more vitious and presumptuous.

There

There are according to *Alsted* 3 kindes of presumptuous finnes : 1. *Peccatum dulcescens*, 2. *Peccatum elatâ manu*, 3. *Peccatum in spiritum sanctum*.

Alsted. theol. didact.

1 A sinne of pleasure and delight, which is vnto the vnregenerate as a sweet morsell which they keepe within their mouthes, rolling it vpon their tongues, as being loath to chew or swallowe the same: these perseuere wittingly and willingly, in working of wickednesse, making a sport and pastime of sinne, with *Salomons* foole. Hereunto are they drawne and allured by a false perswasion of the diuine mercy, and their owne future repentance; conceiting that they may repent *ad placitum*, when they will, because they finde, That at what time soeuer a sinner shall repent himselfe of his finnes which he hath committed, and shall doe that which is lawfull and right, he shall surely liue, and shall not dye: all his transgressions that hee hath committed, they shall not be mentioned vnto him; but in his righteousness that he hath done, he shall liue. Howsoeuer grace aboundeth aboue sinne repented of, yet accursed are they, and euer shall they be, who sinne presumptuously, that grace may superabound.

A sinne of presumption in the positive degree.

Ezek. 8. 21.

2 There is a sinne committed with a high hand, *Consilio destinato, cum contemptu legis Dei*, With settled purpose, and contempt of Gods law, and this in a high degree is a sinne of presumption, comparative; more haynous then the former. Of this nature is that height of disodience vnto the heauenly call, when men will not be gathered together, or called by the ourward ministry vnto the state

Num. 15. 30.
A presumptuous sin, in the Comparative degree.

Math 23. 37.
Act. 13. 46.

Ad cœnam mag.
nam venire ab eis

Ff 2

Of *Luk. 14. 16.*

of grace, when (like stragling sheepe) they will not be brought into the fold of the Church, that they might at length be gathered vnto the Saints, and meere with them in heauen. This obstinacie and refractariness our Saviour with words of ingemination, and repetition most dolefully bewayld; O Hierusalem, Hierusalem, thou that stonest the Prophets, and killest them that are sent vnto thee, how often would I haue gathered thy children together, as a Hen gathereth her Chickens vnder her wings, but yee would not. The wicked crie in the pride of their nature, we will breake the bonds, and cast away the yoke of the Lord. Their vnregenerate nature is not onely enmity, in the singular number, but enmities with God in the plurall, as being rebellious not onely in some things, but in all, their rebellions being great in number. The Lord craues that man should subiect himselfe, and not aspire to make his owne will the rule of his actions, but the naturall man sets vp a will within himselfe, crossing Gods reuealed will; how often would I, saith Christ to Hierusalem, but yee would not; Woe be vnto him that strueth with his Maker. If the will of God be not done by vs, assuredly it shall bee done vpon vs, therefore woe to them that are opposite to Gods will, and will not yeeld vnto him orderly obedience, they shall not hereby exempt themselues from his dominion. *Ieroboam* shooke off the yoke of his lawfull Lord, and *Rehoboam* was not able to controle him. But let man repine as hee will, hee cannot cast off the yoke of the Lord. He that refuseth to declare his subiection

b Eph. 4. 12.

Math 23. 37.

Psal. 2. 3.

Orig. exd. a.
Rom. 8. 7.

Isa 45. 9.

De iis qui faciunt quae non vult, facit ipse quae vult. Aug. de Cor. 1. 14.

subiection by an humble submission of his spirit to the Lords obedience, the Lord for all that shall not loose his superiority, but shall declare his power vpon man by controlling him; hee shall bruiſe him with a rod of iron, and breake him in peeces like a Potters veſſell. Let no man therefore preſume to ſinne, *clata manu*, with a high hand, through the pride of his ſpirit. Pſal. 2.

Be not * haughty O thou proud man, becauſe, he that is about thee, is able to ſubdue thee, and thy pride. Though like an Emperour thou order others, yet when thou liueſt in rebellion vnto God, thou ſhalt finde that of the Tragedian true; that there is a King about thee, one that ſits in heaven and laugheth thee (ſilly Graſhopper) to ſcorne, hee will ſpread his net, and bring thee downe as the fowles of heaven, and chaſtiſe thee, as the congregations haue heard.

* O ſuperbe, ne ſuperbi, qui ſuper te, te ſuperabis, tuamq; ſuperbiam. Omne ſub regno grauiore regnum eſt. Chorus in Thy. eſt. Sen. Trag. Hol. 7. 12.

The third kinde of preſumptuous finnes, is the ſin againſt the holy Ghoſt.

That we may know what this ſinne is, and who they be that commit it, we ſhall conſider theſe five particulars.

3
A preſumptuous ſin, in the ſuperlative degree.

1 The ſubiection; ſecondly, the obiect; thirdly, the name; fourthly, the nature; and fifthly, the degrees by which men aſcend vnto it.

For the firſt, the ſubiection, or the perſons in whom this ſinne is found, they are ſuch as haue receiued the knowledge of the truth, that is, they haue bene * enlightened with true vnderſtanding, their quickned ſpirits haue gladly receiued the

* Heb. 10. 16. & 6. 4.

Math. 13. 30. Gospel, they haue heard the word, and receiued it with ioy. They are said to haue escaped the pollutions of the world through the knowledge of the Lord, and our Sauour Iesus Christ. The^a vn-
 44. cleane spirit going out of them, they were empty, swept, and garnished. They haue beene made partakers of the^b holy Ghost, that is, of his common gifts, not sanctifying graces: and are said to haue tasted of the good word of God, that is, to haue found some rellish and sweetnesse in it, like *Herod* that heard *Iohn Baptist*, and did many things gladly: and to haue tasted of the power of the world to come, that is, to haue had some feeling of the Kingdome of God, as *Balaam*, who desired to dye the death of the righteous, and that his last end might be like vnto his.

Num. 23. 10.

* Nunquid an-
 lia est offensa
 filii, alia spiri-
 tui sancti?
 S. Amb. de spi-
 ritu Sancto,
 l. 1. c. 3.

c Sicut vna
 dignitas, sic
 vna iniuria
 idem ibid.

d Trium per-
 sonarum non
 sunt diuisa of-
 fensa. Per.

Lomb. Mr. sent.
 l. 2. dist. 43
 art. 4.

* Rich. S. Vi^{ti}
 pars 1. tract. 1

c. 3. p. 40. c Peccatorum genera distincta sunt. 1 Peccatum in filium est. 1 In-
 credulitas per ignorantiam & oppugnationis doctrina nonnulla agitur. 1 Tim. 1. 13. 1 Cor.
 2. 8. 2 Abnegationis ex infirmitate sine hostili oppugnatione & blasphemia Mat. 16.
 69 1074. Pontifex, auctore Iacobo Renaccio.

the

the wisedome of the Father ; and to sinne through wilfull maliciousnesse , is to sinne against the holy Ghost, who is goodnesse it selfe. Neither is it called the sinne against the holy Ghost , as being against either his person, or his godhead , but because it is against the goodnesse of the holy Ghost, that is, against his gifts and graces wantonly and wickedly treading them vnder foote , and so despighting the spirit of Grace.

3 The nature of the sinne against the holy Ghost, it is not presumption of Gods mercies, or despaire contrary to presumption, or the oppugning of the knowne truth onely , or the enuying of the good gifts and graces of our brethren, obstinacie , or impenitencie , according to these^a fixe kindes of the Schoole-men ; but the sinne against the holy Ghost, it is a blasphemy spoken against the knowne truth, and therefore called the blasphemie^b against the holy Ghost : it is a denying of Christ, arising from a set, a wilfull and obstinate malice, ^c finall impenitency, the consequent ; and despaire, the punishment thereof. It is (saith *Iacobus*^d *Reneccius*) a voluntary, deliberate, and purposed defection , and apostacie from the acknowledged truth of the doctrine of the Gospell, conioyned with blasphemy against the holy Ghost, and the afore-confessed and professed truth, as also with finall impenitency. Who are holden with this sin, they haue forsaken all the principles of Religion, ^e repentance from dead workes, is by them abhorred ; faith towards God, vnregarded ; the doctrine of Baptisme, the sacrament of initiation ; and imposition.

^a *Angelus del-
Pas Enchirid.
Scholaſt. Theo-
log Sect. 2. l. 2.
c. 1. p. 58.*

^b *Math. 12. 31.
Mark. 3. 29.
Luk. 12. 10.*

^c *Dr. Benef. in
Heb. 10. 26. p.
19. Bellarm de
penit. l. 2. c. 16.
d Panoplia au-
tho. Lac. Renec.*

^e *Heb. 6. 1. 2.*

position of hands, vsed by the Bishop at our confirmation, are slighted and vilified: The article of the resurrection of the dead, denied or derided, or thereat they are pleasantly conceited, thinking merrily with themselves, what manner of bodies they shall haue, and of what age, whether they shall haue haire and nailes, and the like. And though the remembrance of the eternall iudgement sometimes causeth thee with *Felix* that vnhappy wretch, to tremble; yet they encourage themselves to worke wickednesse, and that despightfully and maliciously, putting farre from them the day of the Lord.

And when as it is the property of the holy Ghost, to kindle and cherish in men the light of the truth, and faith in Christ, these being illuminated with the heauenly doctrine of sacred truches, and notwithstanding sinning against the suggestions of their owne consciences, and the oratory of their owne foules, willingly and wilfully with blasphemous moethes denying, and oppugning the same, they come somewhat neare vnto the sinne of the deuils, *Qui licet scierint veritatem, in eam tamen non steterunt*, Who knowing the truth, persisted not in it, but became fathers of lyes.

The properties of this sinne are foure:

1. A voluntary and obstinate deniall of the acknowledged, confessed, and professed truth.
2. A wicked, deadly withstanding, and resistance, made against the same.
3. Hostile and malicious blasphemy, conioyned with an vtter detestation & execration of that truth

f Contra conscientiam suam
distamen, designata malitia,
inouitior & blasphemus
est obnegant & oppugnant.
Iacob. Remec.
Ioh. 8. 44.

1 Volantaria
& obstinata
agnita veritas
abnegatio.
2 Impia &
truculenta
in oppugnatio.
3 Hostilis
blasphemia.

truth which formerly they acknowledged.

4. Finall desperation and impenitencie, which are not the very sinne it selfe, ^a but an adiunct or effect thereof; and so is irremissiblenesse; the blasphemy against the holy Ghost, ^b if all not be forgiven vnto men: they haue neuer forgiveness, but are in danger of eternall damnation; they haue neuer forgiveness, neither in this world, nor in the world to come ^d. This is the sin which *St. Iohn* saith, is not to be prayed for, a sin vnto death, and *St. Paul* affirmeth, That they which commit it, if it is impossible for them to be renewed by repen^cance, and that there is neither ^e peace offering, sacrifice of praise and thanksgiving; nor ^f sinne-offerings, and propitiatory sacrifice for the same: Not because it is so foule and haynous, so great and endlesse, that the immense multitude, and magnitude of Gods mercies cannot couer, and remit the same: but first, either because they who commit this sinne, abhorre, renounce, and despise ^g Christ, trampling his precious blood vnder their feet, counting it a vulgar and common thing, as the blood of other men, and therefore are they left without the meanes of saluation, and without hope in this present world: Or secondly, because this sinne hath (as it were) hardness of heart, and finall impenitency, ^h for its indiuiduall and inseparable companions.

4 The object of this sinne is God: the malice thereof is directed against the whole Trinity, against the very Maiesty of God himselfe, & against his Christ: and being not onely opposition, but

facit irremediabile. Rich. Sancti. Vido. pars prima de spiritus blasph. p. 358.

G g

enmity

4 *Finalis impenitentia. Iacob Renec.*

^a *Communio confesj. Veterum. Bellarum. l. 2. de penit. c. 16.*

^b *Aug. serm. 11 de verb. Dom.*

^c *Epist. 50. ad Bonif. & l. 4.*

^d *contra Gescon. f. 8.*

^e *Math. 12. 31.*

^f *Luk. 12. 10.*

^g *Mark. 3. 29.*

^h *Math. 12. 32.*

ⁱ *1 Ioh. 4. 10.*

^j *Heb. 6. 6.*

^k *Extr. quem non vlla pro peccati reliqua est hostia.*

^l *Iacob Renec. l. Heb. 6. 5. 6.*

^m *Hoc peccatum indiuiduum*

ⁿ *quasi habet adiunctam commiseri finalem,*

^o *ordini indurationem & impenitentiam.*

^p *Iacob Renec.*

^q *Nullum peccatum inexcusable, nisi quod impenitentia*

^r *facit irremediabile. Rich. Sancti. Vido. pars prima de spiritus blasph.* p. 358.

enmity to the first table of the morall law, containing the foure first commandements; it is not any particular slipping aside, but a generall defection, a generall apostasie from G O D, and that totally.

5 The steps and degrees by which men ascend vnto the top of this heauen-threatening sinne, that bringeth with it ineuitable^b and eternall destruction^c and damnation; are these five.

1 They are deceiued by some sinne^d.

2 By the same sinne their hearts come to bee hardened.

3 This continued hardnesse engendreth prauity and peruersenesse*.

4 This prauity and peruersenesse is followed by incredulity.

5 After vnbeliefe, they fall to a generall Apostasie, necessarily, and immediatly. Thus* lust conuincing bringeth forth sinne, deceit of sinne hardnesse of heart, hardnesse of heart peruersenesse and malitiousnesse; peruersity, incredulity; vnbeliefe sets them vp vpon the highest step, which is an vniuersall departing and falling away from him who hath the words of eternall life, nay who is the way, the truth, and the life: the way in his example, the truth in his promises, and the life in his rewards. Their paines and horrors therefore shall be the more insufferable, and their damnation and tortures the more intollerable: and as Saint Peter saith, It had beene better for them not to haue knowne the way of righteousnesse, then after they haue knowne it, to turne from the holy commandement

a Dr. Beaufin
Hebr. 10. 26. p.
25.

l 1 Thes 2. 9.
Heb. 10. 27.
e Mar. 3. 28.
d Idem. ibid.
p. 26.

* Ludolphus de
vita Christi.
par. 1. c. 73. Per.
Lumb. 1. 2. dist.
43. D. Dionys.
Cassianus in
Mat. 12. Terte
man in Ma 12.
Gagnan. Ca-
tharinus, Al-
phonius Sal-
meron super
Heb. 6.

* Iam. 1. 24.
Via, exemplo;
veritas, pro-
missa; vita,
pauis. Bern.

2 Pet. 2. 21.

dement deliuered vnto them. Be aduised therefore by the Apostle, who saith to the Hebrewes; Take heede, my brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God: for they that sin * because they will sinne wilfully; and doe not onely fall, but * fall away vniuersally, and wholly, from the principles * of religion, they sinne vnto death, and bring forth * fruit vnto death, as Saint Paul saith; and their perpetrated sinne brings forth death, as ^h St. James speaketh.

This height of presumption, is the sinne onely of the reprobate, not of the regenerate. The children of GOD may commit such sinnes as are not contrary to nature, yea, those which tend to its * dissolution and corruption, as fornication, adultery, drunkenesse, and the like; and some speciall sinnes, which are iniurious to their neighbours, as murther, theft, extortion, oppression, &c. Being deceiued through ignorance, compelled by torments; or endangered by death with Peter, they may abiure and deny Christ, and Christianiry, yea they may blaspheme vitiously, God, Christ, and his Spirit, but at no time maliciously.

In their weakenesse, they may speake words against the Father*, in respect of his attributes of wisdom, holinesse, goodnesse, power, iustice, mercy, and be forgiven: through ignorance they may speake rashly of the Sonne, who is the wisdom, and yet finde remission, and grace to helpe in time of neede; but they that through the Spirit

Gg 2

Heb. 3. 12.

* *ex voluntate,*
elata manu
Num. 15. 30.
* *peragunt*
Heb. 6. 6.
e Heb. 6. 1. 2.
f 1 Ioh. 5. 16.
g Rom. 7. 5.
h Iam. 1. 15.

* *Qua pertinet ad corruptionem propriam.* Rich. Sancti Victor. pars 1. de spiritu Blaphem. p. 338.

a *Idem, ibid.*
In patrem peccatum per impotentiam, in filium per ignorantiam, in spiritum sanctum per malitiam. Rich. S. Victor. pars 1. tract. 1. c. 3 p. 40. 41.

of

of blasphemy, shall speake maliciously against the holy Ghost, shall neither be forgiven in this world, nor in the world to come. Not that any sinne is * inexpressible, save onely that inexcusable-voluntary, violent, wilfull, and malicious sinne of the devill, and damnable despairing wretches, who after the hardnesse of their impenitent hearts which could not repent, treasured vp wrath against the day of wrath, and revelation of the righteous iudgement of G O D. And these are knowne by three markes, which whosoever findeth in himselfe, he is as the Apostle speaketh; * condemned in himselfe, in his owne heart and conscience.

* *Tanta est benignitas omnipotentia, & omnipotentia benignitas in Deo, ut nihil sit quod nolit, aut non possit relaxare conuerso, Fulg. epi. 7. c. 4.*

Rom 2. 15.
b. *consci-
entia*
Selfe iudged,
and selfe con-
demned.
e. Heb. 10. 26.
Orip. *inimicus*
d. Num. 17. 30.

AA. 13. 45.

Mark. 3. 22.

Mark 3. 30.

1. They sinne willingly, yea wilfully, as our new translations render it * out of the Greeke, purposely, wilfully, onely because they will: with a high hand^d, not in secret onely, but openly, peruersely, presumptuously, contemptuously, and maliciously: such were these malicious Iewes, *Act. 13.* who because they saw the graces of God magnified by *Pauls* preaching at *Antioch*, were full of enuie, and spake against those things which were spoken by *Paul*, contradicting and blaspheming. Such hearts had the Scribes, who when they sawe that Christ by the power of God, had made the blind and dumbe, that was possessed with a deuill, both to speake and see, of set purpose, disdainfully, spitefully, and maliciously they turned the light into darknesse, because they said, He hath an vn-cleane spirit, he hath *Beelzebub*, and by the Prince of the deuils, casteth he out deuils.

They

They sinned against their conscience, in contempt of God and his Christ, which as *Zanchius* writes, isto * tread vnder foote the sonne of God. And this is the first marke, by which men wallowing in that foule sinne, the sinne against the holy Ghost, may bee made knowne vnto the world.

2 They account the blood of the Testament, as an vnholly thing, wherewith they were sanctified, *Heb. 10.* The blood of the New Testament, that is, of Christ, * so called, because it was confirmed by the blood of Christ; this blood, whereby they were sanctified, not truly, before God; but sacramentally, before men; with *Nestorius* ^b they count it κοινον, a vulgar, a common, an vnholly, and profane thing; of no greater price, of no better value, of no more efficacie, then the blood of other sacrifices, or of other men.

3 The third and last marke by which the Scriptures describe the men, holden in this impardonable sinne of the holy Ghost, is:

Their despighting of the spirit of grace: vsing it with all iniury and contumely. The regenerate they may * grieue the spirit; yea, they may quench ^b the spirit for a time, yet can they not like these rep obate sinners, ordained to condemnation of old, contumeliously * despite the spirit of grace. The spirit of God which guides the children of God, ^d enforming their minds by his admonitions; and enclining their hearts by his motions; infuseth his graces, and sheds abroad the loue of

Peccare contra conscientiam, seu peccare ex contemptu dei, hoc est concutere pedibus filium Dei Zanch.

* Heb. 10. 29.

a *Theophilact.*

et *Aquinas.*

b A Bishop of Constantino- ple that delighting to blaspheme Christ, had his tongue first eaten cut of wormes, & after that the earth opening her mouth, swallowed him vp aliue, (like *Corah*,

Dathan, and

Abiram) *Ως*

στὸ κοινόν;

ἀλλὰς: euen

so let all thine

enemies perish

O Lord.

c *Pagnine* *Yn-*

tab'us.

a *ALTE* *Eph.*

4 30

b *Θεωροῦν.*

i *Thes.* 5 19

c *ἐκτρέφει.*

Heb. 10 29.

d *Comper* *in*

Ro 8 14. p. 180

God in their hearts, whereby the commandements are not grieuous vnto them, it is their delight to eschew euill and doe good, to seeke peace and en- sue it, to rutaine righteousness, and preferue their integrity, as the apple of their eye: and there- fore they cannot sinne as the reprobate and vnregenerate doe, wickedly, wilfully, maliciously, vniuer- sally, and totally.

(* *)



CHAP. XX.

*How the New-borne Christian committeth not
sinne with a continued act, persevering therein
vnto the end.*



Hough the regenerate sleepe, yet
doe they awake againe. They haue,
I confesse, their negligence and care-
lesnesse^a: the abundance of peace
and prosperity may overtake them
with security and spirituall sleepe:
and howsoeuer they may^b seeme for a time to haue
sinne ruling and ouer-ruling in their hearts (which
maketh the soule secure and senslesse of God) yet
Christ conuaying and deriuing vnto them from
his all-sufficient fulnesse, the light of spirituall life,
through the gracious illumination of his blessed
Spirit, they that slept, awake, and rise from the
dead^c; they that sometimes were darknesse, but
now are light in the Lord, walking as children of
light. The night (of ignorance^d and vnbeliefe)
being farre spent, and the day at hand, they there-
fore cast off the works of darknesse, and put on the
armour of light, walking honestly as in the day,
not in ryoting and drunkennesse, not in chamber-
ing

^a Mat. 13. 35.
35. 5.

^b The Spouse
that complaineth of the
drowynesse of
her flesh, re-
ioyceth in the
wakefulnesse
of her spirit.
Cant. 5. 2.
Crook Wak.
Sleeper p. 5.
^c Eph. 5. 14.

Vcr. 8.

^d *Wils. Chris.*
Dis.

Rom. 13. 12. 13.

Titus 3.3.

Tit. 2 12.

a Sobrietate quoad
iplos,1 Munditia
cordis.

2 Custodia orn.

3 Disciplina
corporis.2 Iuste quoad
alios, tribu-
endo.1 Superioribus
obedientiam.2 Paribus con-
cordiam.3 Inferioribus
benevolentiam.3 Pietate quoad
Deum, reddendo illi,1 Honorem vs
creatoris.2 Amorem vs
redemptori.3 Timorem vs
iudici. R. b.Sept in. Luc. 23
33. 34 p 7.* Ebrum erat
Noah nō ebri-ofus Aug de
pcc. meris 5

remis 12 c. 10.

b Denominatio
non fit abalio vno, sed
habitu, qua

multis actioni-

bus acquisita,
est qualitasdifficiliter re-
motā. Vt Log.

ing and wantonnesse, not in strife and enuying, &c.

They that were sometimes foolish, disobedient, deceived, serving diuers lusts and pleasures, liuing in malice, and enuie, hatefull, and hating one another; after the grace of God, which bringeth saluation, appeared vnto them, they were taught thereby to deny all vngodlinesse, and worldly lusts, and to liue ^a soberly, righteously, and godly in this present world. *Noah*, ^a though he once was drunke, yet no drunkard; for we read not that he was a second time ouer-taken with wine or strong drinke: and the ^b denomination is from the habit, not from any one sinfull act; and this habit it is (as the Logicians define it) gayned by many continued actions, and therefore not easily to be remoued. *Lot* committed incest, but his repentance made him a righteous man, and hee that vexed his soule day by day for the vnrightheous conuersation of the Sodomites, in seeing and hearing continually their ^c vnlawfull deedes; was no doubt grieu'd at heart, and sorrowfull in spirit for his owne pollution, and incestuous defilement in the Mount. But this *suppositiōe*, by way of a charitable coniecture and construction; for if God granted the ^d Gentiles repentance vnto life (as *Peter* in his Apologie to those of the Circumcision that contended with him) who formerly, as *St. Paul* sheweth, ^e for their blindness and grosse idolatry, were giuen vp of God to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betwene themselves; then of incestuous *Lot* we may

^c 2 Pet. 2. 8. ^d Act. 11. 18. ^e Rom. 1. 24.

in some sort speake positively, not by lot, and hazard, but by way of position and firme assue-
 ration, that by grace he recovered himselfe, and woke
 from his wine spiriually; so well as temporally,
 verifying the signification of his name; that is,
 wrapped, or covered: God the Fa-ther wrapped
 him, God the Sonne covered him, and then he that
 before was seuered and disioyned from God and
 his holy Spirit, in the instant of his awaking with
 God, and spirituall resurrection vn do new worke of
 life, and a more watchfull conuersation was con-
 cimented, bound together, and conioyned againe to
 God and his blessed Spirit. When *Noah* (as I said
 before) was drunke with new-wine, and fill'd with
 the spirit of giddinesse and slumber, God afforded
 him the ministry of his two sonnes, *Japheth* the
 elder, * and *Shem* the younger; (or *Shem* the elder,
 and * *Japheth* the younger, it matters not for the
 priority;) by the elder and younger, the first and
 second birth of the motions of the spirit, his heart
 being enlarged to seeke the Lords face and fauour
 by an vnfaigned sorrow and humiliation; and so be-
 ing perswaded by the enticing suggestions of Gods
 holy Spirit, to watch over his future conuersation,
 and to approue himselfe vnto God by integrity of
 life and new obedience, he hath gotten *Shem*, a
 name, report, renowne; for it is the testimony of
Ichouah: Thee haue I seene righteous in this ge-
 neration. The soule of every faithfull Christian
 is blacke, but comely; *Mara*, in regard of infir-
 mities and afflictions, but *Naomi* in respect of gra-
 ces. Howsoeuer the children of God, by falling

H h

into

Ed 17
 f Lot, wrap-
 p d, l yned,
 couered, or
 bound toge-
 th r, Gen. II.
 7.

a Iun. 23 Tre-
 mel. in Gen. 10.
 21.

I know that
 Shem in the
 Geneva Tran-
 slation, is cal-
 led the elder
 brother of Ja-
 phet. And The
 Cowper in Gen.
 9 27 repeats
 Shem to be the
 eldest both in
 age and religi-
 on. Yet diuers
 of the learned
 are otherwise
 minded, as
 Iun. and Tre-
 mel. vs supra.
 Iaphet is, si-
 nus
 * Enl gung
 p r w d n e s t
 enticing
 Gen. 7. 1.
 c Ca t 14.
 d Ruth. 1. 1.

into sinne, they seeme sordid, besmeared and defiled, yet recouering themselves by vnfaigned repentance, and washing themselves, their soules and bodies with the teares of contrition, they shall shew as fresh^e as the morning, faire as the Moone, pure as the Sunne, as the Sunne^e of righteousnesse, Christ himselve; who, with himselve, giueth his owne perfect beauty vnto his Church, so making ^b *Syon* the perfection of beauty.

The childe of God that to day is a sinner, to morrow he either shall, or may be a Saint: God can make him the fairest among women, and in comparifon of others, as^k the Lilly among the thornes, sweet of^l voyce, and comely of visage, yea all faire and without spot; in a word, abundantly delectable, *Cant.* 7. 6. Where sin hath abounded, there grace hath much more abounded, not to those that continued in sinne, but vnto them that repented them of sinne.

Indab committed incest with *Thamar*, his daughter in law; but the holy Ghost testifieth of him that he knew her no more. Who hath not either read, or heard of *Dauids* penitentiall Psalmes, his sighes, his sobs, his groanings, the washing of his couch with teares, and his going groueling all the day long, so well as of his adultery and murther^e.

The Israelites murmured, sometimes for flesh^a, sometimes because the water was bitter^b, sometimes for want of water^c, sometimes for belly-cheere^d, sometimes because of the way^e by the red sea; sometimes they murmured against God^f, sometimes against *Moses* and *Aaron*, because of the

Gyants

^e Cant. 6. 9.

^f Mal. 4. 2.

^g Ezek. 16. 14.

^b Psal. 50. 1.

^j Cant. 2. 7.

^k Cant. 2. 2.

^l Cant. 2. 14.

4. 7

Rom. 5. 20.

Gen. 38. 16.

Psal. 6. 25. 32.

38. 31. 104. 143.

^a Num. 11. 1. 4

^b Exod. 15. 24.

^c Exo. 17. 1. 3.

Num. 20. 2. 3.

^d Exo. 16. 2. 3.

^e Num. 21. 4. 5.

^f Nu. 11. 10. 16.

^g Num. 13. 34.

14. 2. 3.

1 Cor. 10. 10.

Wild. 1. 11.

Gyants in the land of *Canaan*. To this their murmuring, they added other sinnes, for they made a league of association and affinity with the inhabitants of the land; they were mingled amongst the Heathen, and learnt their works: with them they committed idolatry, but being reprov'd by an Angell of the Lord^b, they lift vp their voyce and wept, which place is called *Bochim*, (that is, of weepers) vnto this day; where they testified their vnfeined contrition and repentance. Goe thou and doe likewise, acknowledge and bewaile the guilt of thy sinnes, and thou shalt finde God pacified and reconciled vnto thee in thy Sauour. Behold *Hezekiah*, hee fell by pride, vaine-glory, and ingratitude,^k behold him not in this for imitation, but behold him for his humiliation and contrition, when hee turned to the wall and wept^l, when hee chattered like^m a Crane or Swallow, when hee mourned like a Doue, and his eyes failed with looking vpwards, yet euen then presented hee his humble petition vnto the highest Chauncery, and Court of Request, pittifully^{*} complaining, and saying; Remember now, O Lord, I beseech thee, how I haue walked before thee in truth^a, and with a perfect heart, and haue done that which is good in thy sight, &c. God heard him, and healed him, as he repented, so God dealt graciously with him. *Manasseh* then whom there was not a more cruell

should prepare to meete our God with the affection of a begger, opening our needes and necessities, our sores, and swellings, full of corrupt on, then shall we finde grace when as *Dan* 9. 19. wee come not in our owne righteou'nesse, but make our prayers before God in his great mercies. 2. They that compared themselves with others, desired to be deliuered for the goodnesse of their cause. *Psal* 26. 1. 3. 4.

Hh 2

murderer,

^b *Iudg* 2. 4.

ⁱ *Agnosce te dolo ob peccatis tuis reatum, sic Deum in Christo tibi sentias placatum. Io. Gerhar d Mer. 3 p. 10*

^k 2 *Chr* 32 25

26 31.

^l *Isa* 38. 2. 3.

^m *Vet* 14.

^{*} *Isa* 38. 2.

^H *br* With great weeping

^a By the fruits of this regeneration hee appointeth himselfe to be the seruant and child of God, otherwise praying, we

b 2 Reg 17.
c 2 Chr. 33 11.
12.

murderer, abominable Idolater or Sorcerer, among the Kings of *Judah*^b, God brought vpon him the Captaines of the host of the King of *Assiria*, which tooke him among the thornes, and bound him with fetters, and carried him to *Babylon*. And when he was in affliction, hee besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. The Apostle *S^t. Peter* that once denied Christ, and abiur'd him with curs'd execrations, afterwards resisted sinne vnto bloud, and witnessed a good confession of his Christian faith, not shrinking back for any terrors of dreadfull danger or death, from suffering an ignominious preposterous martyrdome, with his head hanging downwards on a Crosse, and his feete vpwards; because as in life denying the truth, hee was contrary to his Lord, so hee would in death be dislike vnto his Lord, not thinking himselfe worthy to suffer as his Lord and Master did. What should I tell you of *Saul* the persecuter, how he became *Paul* the Preacher; or of *Onesimus* the vnthrift, how afterwards he became profitable and seruiceable to his Master *Philemon*. The Saints as they haue their recidiuations, so their restitutions; as their falls, so their risings againe. To this end God sends^d his Ministers to preach the doctrine of faith and repentance, he terrifieth vs by his iudgements^e, allureth vs by his promises^f, and leadeth vs by his long-suffering vnto repentance: s For my name sake (saith God) will I deferre mine anger, and for my praise will I refraine for thee, that I cut thee not off. *Ecce lenitatem & seueritatem*, Behold

lenity

a Math. 3 2.8.

4 17.

Act. 2. 38.

3. 19. 36.

17. 30.

19 4.

20 11.

26. 20.

e Luk 13. 3.

f Isa. 1. 16. 20

30. 18.

55. 6. 7.

Jer. 19. 11. 14

Ezek. 3. 18.

16 60.

Joel 2. 12.

Zech 1. 3.

g, Isa 48. 9.

Wild 12. 19. 20

Rom. 2. 4.

lenity and severity; lenity in Gods refraining, and severity in his cutting off.

Though the iustice of God require the cutting downe of sinners, yet God in his mercy, first, putteth the Axe to the roote of the tree, to see if repentance and amendment of life may prevent that cutting. Arise (quoth *Eliab* to *Abab*) prepare thy Chariot, for I heare the sound of raine; vnlesse thou passe quickly thou canst not passe: there the sound of raine prevented the danger that might haue come by raine: so God sends vnto his children and seruants the sounds of many waters, of many iudgements, to the end they may prevent the iudgements themselues: hee fore-warnes them to fore-arme them, to the end they may flye the wrath to come, and bring forth * fruit meete for repentance.

Well then, the children of God may fall, and they doe * fall, but not fall away totally and finally, as they maintaine who write of the Apostacy of the Saints: what is this but a doctrine of deuils, denying God to be faithfull in his promises, in himselfe vnchangeable, and vnto vs infallible; as if he had not loued them with an euerlasting loue, as if the foundation of God stood reeling and tottering, and not sure; as if God were not alwayes present with them, affording them helps for their perseuerance, in faith, grace, obedience, repentance, and the like.

Haue you not beloued, I speake and write to you, who haue the testimony of your New-birth, of your adoption, and spirituall son-ship, which in

H h 3

your

Mat. 3. 10.

1 Reg. 18. 44.

* *Proferte, facite*

*Bona opera
fructum peni-
tentia: qua
res interior
sedem in ani-
ma & corde
habet: sed fru-
ctus deinde su-
os: profert in
vita nouitate.
Caluum in
loc. 19. Marlor.
ex Caluino.*

Math 3. 8.

* *Quo ad sen-
sum.*

Quo ad gradū.

Quo ad actum.

Quo ad doctri-

nā.

Quo ad media

doctrinā.

In respect of
sense, some de-
gree, some
acts of faith,
some doct. ine,
or meanes of
the doctrine
of faith. *Bis in
Col. 1. 23. p. 145.*

a Isa. 43. 25.

b Psal. 14. 5.

Luk. 22. 32.

Ioh. 17. 21, 26.

1 Ioh 3. 9.

your breasts, haue you not had remission of finnes past^a, confirming grace in some measure^b, hath not God beene in you his righteous generation, hath not Christ prayed for you, as he did for *Peter*, that your faith might not faile, but that you might euer haue the habit thereof in your hearts? Are you not by the Spirit vnited to Christ, and one with him, as he is one with thee? And in a word, doe yee not feele and perceiue the seede of grace euer struggling and struiuing, to take deepe rooting downwards, that it may bring forth fruit vpwads, &c.

These things shew that you are Gods, and God is yours, that his loue is on you, and his compassions faile not towards you. And doe we but seriously consider with our selues, what helps the Lord affords vs for our establishment in grace, and wee shall syllogize and conclude in our owne consciences, that we are his off-spring, which shall neuer depart totally and finally from our louing and gracious Father. Wee haue examples of perseuerance. *Ioseph* would not forgoe his chastity, how can I sinne and doe this wickednesse against God? *Nehemiah* desisted not from his contentions with the Rulers about the profanation of the Sabaoth. *Susannah* continued chaste, notwithstanding the lewd solicitations of the Elders, *Dan.* 13. (the History of *Susannah*) *Daniel* would not but worship his GOD after his laudable and lawfull manner, though King *Darius* had made a Decree to the contrary: hee feared God rather then man, and therefore would he worship God, and him onely, not *Darius* that abominable Idol. *Danid*, though *Saul* dissuaded

Gen. 39. 9.

Nehc. 4. 6.

Dan. 6. 10.

Vcr. 7.

disswaded him, and his brethren rebuked him, yet would he not desist from his excellent enterprife; in the name of the Lord, he manfully fought with the Philistime, and with *Goliaths* sword (as there was none to that) hee cut* off *Goliaths* head. *Iob*, though his wife tempt him, *Sathan* affli& him, and though God should slay him, yet will hee put his trust in him. My righteousness I hold fast, and will not let it goe: * this he protesteth of himselfe. Gods testimony of him is full and ample: there is none like him on the earth, a perfect and an vpright man, one that feareth God, and escheweth euill: and still hee holdeth fast his integrity (saith God to *Sathan*) * although thou mouest me against him to destroy him without a cause. What should I tell you of the constancy of *Eleazar*^b, of the blind man^c, of *Mardoche*, that would not worship *Haman*^d, or of the three children that would not adore *Nebuchadnezzars* image^e: when *Esayas*^f being cast into prison, and was somewhat troubled with the apprehension of his imminent death & destruction, the deuill came vnto him, and thus tempted him; say that those things which thou hast spoken, thou hast not propesied in the name of the Lord, and I will change the mindes and affections of all, that they which are wrathfully displeased at thee, shall conferre absolution, grace, and fauour vpon thee. But the faithfull witnesse of God thought it a more worthy thing to vndergoe punishment for verity,

* A Gyant, of the Philistims, three yards & a quarter in stature, the head of whose speare weighed 25. pound, 1 Sam. 17. 7. and his coat of Male 208. li. and 4. ounces, Ver. 5. Euerie shekel containing a pound and halfe of our weights, viz. 24. ounces. ^a Iob 27. 6. ^b Iob 2. 3. ^c 2 Mac. c. 6. & 7. ^d Io. 9. ^e Est. 3. ^f Dan. 3. ^g S. Amb. in Psal. 118. Ser. 12. ver 4. *Disc quia non a Domino locutus es ea, quae dixisti, et omnia in te mentes affligis; mirabor, ut qui indignantur absolutionem conferant.* Amb.

in Psal. 118. Ser. 12. v. 4. *Fidelis Dei testis gratus indicauit, pro veritate supplicium quam pro adulatiois beneficium: Et gloriosum sub imperio Manaſſe regis sectum in duas partes occumbere, quam virilem animum mutare. Idem.*

then

then receiue rewards for flattery, and more glorious to be sauen a funder in the midst by the cruelty of *Manasse* the King, then like a daunted Soldier to change his manly courage and constancie. *S^t. Stephen* the *Protomartyr* of the New Testament, the first that died for the name of Christ; hee endured stoning, and counted this martyrdome as a crowne of precious stones*.

Ad. 7. 39.

a 1 *Discepcionis*.

2 *Blanditiss.*

3 *Terroribus.*

b *Non, animam peruerendo, sed corpus occidendo.*

O *praclaros*

Des testes, quos

vincit ferrum,

non pecunia;

hastam ille-

cestra! Orate

testium con-

stantia, qua

hinc donis con-

cussitur, illinc

minis urgetur;

hinc adulatione

repulsatur, il-

lic supercilii

diminuat, et

tamen semper

immobit et

inconcussa

perseuerat. Pe-

trus Calvus

Portensenis

mil. tom 1.

dom. 3. aduent.

The rest of the Apostles (*S^t. Iohn* onely excepted, who when he was aged, dyed in the Ile *Paphos*, where he was banished by *Dioclesian* the Emperour) they all dranke of this cup, and continued constant vnto death: and so did those Worthies mentioned *Heb. 11.* they endured a great fight of afflictions, and many of them resisted sinne vnto bloud, as it was prophesied, *Reuel. 11. 7.* The beast that ascendeth out of the bottomlesse pit, *pugnabis aduersus eos*^a, shall wage warre against them, and shall^b overcome them, not by peruertering their soules, but destroying their bodies. O worthy witnesses, whom the sword, and not money; the speare, and not flattering promises could overcome! O rare constancie of Martyrs, which is shaken on the one side with gifts, on the other with threats, which on this side is beat vpon by adulation, and vexed on the other side by tortures of persecution, yet remaineth alwayes vnshaken and immoueable! *S^t. David* (if we may belecue *S^t. Basil*) was of this Christian fortitude and resolution: what shall I render vnto the Lord for all his benefits? *Non victimas, non incensum, holocaustorum*, not sacrifices or the incense of burnt offerings. What then?

then : My life^a, and therefore saith : I will take the Cup of saluation, declaring by the appellation of the Cup, his patient endurance, and suffering of affliction and persecution, his sweating and straining for the defence of his piety, as also his earnest endeuour to resist sinne euen vnto death. I will take the Cup, &c. ^b as one that thirsteth and longeth to be perfect by martyrdome, as one that contendeth for sauing health, and to drinke of the wine of the Kingdome of the heauenly Father. I will offer my selfe an oblation vnto my Lord, and therefore doe I disesteeme all other things to doe seruice vnto the dignity and excellency of so munificent a benefactor. Thus haue wee not onely the examples, but the exhortations and prayers of the Saints.

^a Vitam omnem meam, cogit dicit : Calicem salutis accipiam. &c.

^b Sessenter & cupide contendit per martyrium. S. Basil hom. 17. in Ps. 115. c Heb. 10. 24. 12. 1. 1 Tim. 2. 1.

2 The children of God receiue strength to perseuere from Gods couenant of grace^a, and from the seede of grace in^c their hearts, and the spirit of God within them, setting them at^f liberty, and causing them to walke in the statutes of the Lord^g to do them, and so furnishing them with graces^h, he scaleth them vp vnto the day of redemptionⁱ, strengtheneth^k them in the inward man, reuealing vnto them the things^l that are freely giuen vnto them of God. Hee is their perpetuall^m Paracleite and Comforter, yea and their Paracleite or Advocate likewise, calling and crying in them Abba Father, and being a spirit of prayerⁿ, hee helpeth their infirmities, hee leades them into all truthⁿ, mortifies in them the deedes of the flesh^o, and sanctifies them vnto the life of righteousness, and for

^a Jer. 31. 4. ^c 1 Ioh. 3. 9. ^f 2 Cor. 3. 17. ^g Ezek. 36. 37. ^h Gal. 5. 22. ⁱ Eph. 1. 14. ^k 3. 16. ^l 1 Cor. 2. 12. ^m 1 Cor. 12. 17. ⁿ Consolator. ^o Advocate. ^p 10. 14. 16. ^q Rom. 8. 26. ^r 10. 15. 13. ^s Rom. 8. 13.

p Rom. 8. 0.
q Dr. Benefield
on Heb. 10. 16.
Ser. 1 p. 12.

r Eph. 3. 16.

s Col. 1. 11.

a Phil. 4. 13.
Dr. Benefield
Heb. 10. 25. ser.
1 p. 12. 13.

b Psal. 31. 22.

Psal. 31. 22.

Verè but.

Ion. 2. 3.

this cause is called the spirit of life. Being sanctified, they receiue from GOD another speciall grace, you may call it the grace of corroboration, the strengthening power of Christ. Hence it is that St. Paul prayeth for the *Ephesians*, that they may be strengthened in the inner man^r, and for the *Colossians*, that they might be strengthened with the glorious power of Christ^s. And of himselfe hee saith, that hee is able to doe all things through the power of Christ, that strengthened him^a. This grace of corroboration, this strengthening power is that, that raiseth vp the children of God as oft as they are fallen. *David* in the anguish of his soule may say; I am cast out of thy sight, O Lord^b, Marke how this strengthening power lifteth him vp: first, it maketh him confesse that hee spake it in hast; and then it putteth into his minde a *Veruntamen*, a particle of better grace, wherewith he correcteth his hasty speech, *Veruntamen audisti vocem deprecationum mearum, cum vociferarem ad te*. I said in hast I am cast out of thy sight, yet thou heardest the voyce of my prayer when I cried vnto thee. In the 12. verse of the same Psalme, hee vseth these harsh words sounding very vnpleasantly in his owne cares, and striking out of tune: I am forgotten as a dead man out of minde; I am like a broken vessell. See now how this strengthening power helps him with a note of better sound, But I trusted in thee O Lord; I said, thou art my God. When *Ionas* had beene cast into the bottome, in the midst of the Sea, and the flouds had compassed him about, when all the surges & the waues had

had past ouer him: then (looking on his former disobedience) he said; I am cast out of thy sight, O Lord, here's his weaknesse; but yet, saith hee, I will looke againe towards the temple of thy holinesse. Were it not for, but, yet, notwithstanding, and such like comforting particles, our hearts might quake within vs to see such passions in the Saints of God. But it is the Lords property *primo patimur, postea pascimur*; First to nurture vs with his crosses, and afterwards to nourish vs with his comforts, and so to refresh vs^b when wee are weary. After two dayes hee reuiueth vs, and in the third day he will raise vs vp^c.

The Saints then cannot fall totally, and finally from grace; they cannot sinne vnto the end, but shall repent, and perseuere in grace.

They are the Axioms and principles of holy truth receiued by vs, so well as the reformed Churches, which one reduceth to these seauen heads.

1 God therefore calleth vnto him some miserable sinners, because hee called them by his eternall purpose^d, and chose them to saluation before the beginning of the world.

2 All these he calleth to an euermlasting fellowship and communion, called by the Apostle^e eternall glory.

3 Effectually calling them, hee puts into them the beginning of euermlasting durance and continuance: and this by the Scriptures is called, a roote in a mans selfe^f, a seed which remaineth in them^g, an immortall or incorruptible seed^h, an oyntment

*Guliel. Amesii
Corou. art. 5. de
perseuer. p. 278.
d Qui ex pro-
p. sio vocati
sunt Ro 8. 28.
e 1 Pet 5. 10.
Principium a-
terna duratio-
nis.
f 1 Radix in-
fruct. Mat. 13.
g 2. Semen
manens. 1 Ioh.
3. 9.
h Semen im-
mortale. 1 Pet
1. 23.*

i 4. *Unctio ma-*
nens, 1 *Ioh.* 2.
20. 27.

k 5. *Sermo in-*
firm. 1 *am.* 1. 31.
16 *Spiritus in-*
habitans. 1

Cor. 3. 16.

m 7. *Fons aqua*
salientis in vi-
tam eternam.

10 4. 14

Luc. 22. 31. 32.

Abbas de ve-
rit. gratia
Christi

Ier. 32. 38. 39.
40.

See *Isa.* 59. 20.
21. & *Hos.* 1.
18. 20. ver. 23.
Deut. 30. 6.

* *Io.* 17. 17.
We are sancti-
fied by the
word of truth.

■ *Psal.* 119. 9.

• *Ver.* 11.

p *Ver.* 22. 23. 24

& 25. 28. 50.

34. 93. 111.

r *Ver.* 45. 5. 98.

100.

abiding in themⁱ, an ingrafted word^k, the spirit dwelling in them^l, and a fountaine of water springing vp in them vnto eternall life^m.

4 This beginning carries not with it an absolute necessity of persevering, but may be shaken off, if hee that is therewith endued, should without Diuine assistance, be left vnto the temptations of Sathan, and his owne infirmities. If Christ had not prayed for *Peter*, Sathan that desired to winnowe him as Wheat, might haue preuailed against him.

5 God notwithstanding by his immutable covenant of grace, promiseth that he will conserue in all those which are of his covenant, *principium illud vitale*, that beginning of life: they shall be my people, and I will be their God. And I will giue them one heart, and one way, that they may feare mee for euer, &c. And I will make an euerlasting covenant with them, that I will not turne away from them to doe them good, but I will put my feare into their hearts; and they shall neuer depart from me. *S. Augustine* enforceth this place of *Iere.* 32. 40. often against the Pelagians.

6 This promise is not executed without the ministry of the^{*} word, and other helps.

The perseverance of the Saints is holpen by the word, and in this respect it is said to redresse our wayesⁿ, to keepe from sinne^o, to strengthen against shame and contempt^p, to quicken and comfort^q, to make free^r, and wise^s, to be a Lanthorne vnto our feete, and a light vnto our pathes, *ver.* 105. 130. and to keepe vs from declining, *ver.* 102. 104. 118. 155. 160. 165.

The

The promises of the word exceedingly preserve the Saints, and keepe them from falling away. It is said of the Father, that hauing loued his owne which were in the world, he loued them vnto the end. God, saith the Apostle, is faithfull, who will not suffer you to be tempted aboue that which you are able. See *Rom.* 8. 30. *Psalm.* 84. 11. God is a sunne and a shield vnto his, and no good thing will he with-hold from them. Hee is a sunne to comfort them, and a shield to protect them. And therefore in the 9. of the *Proverbs, Wisdome* i.e. (Christ the wisdome of the Father) is said, to build her an house (that is the Church) vpon seuen pillars, (that is vpon a sure foundation; The vnmoueable * strength and firmnesse of the Elect, (grounded vpon Gods eternall loue) In the foundation of the Church (as in the Temple of Hierusalem, *Zach.* 4.) there is laid * the stone with seuen eyes, Gods all-seeing prouidence; which is so mounted vpon the wings of birds, that * two silly Sparrowes sold for one farthing, cannot fall to the ground without his permission: much lesse man, who is of more worth then many Sparrowes: lest of all Gods Elect, the heires * of saluation, for whom it is that hee hath appointed his Angels, for their assistance, protection, for their garding and guiding in all their wayes. Nay, from Christ haue they * protection, hee defends them as his sheepe: they shall neuer perish, neither shall any man pluck them out of his hands. Secondly, from Christ they haue influence: as he is the vine, they the branches, hee conuaes vnto them the sap and nourishment of grace. 3. Inter-

to 13. 1.

1 Cor. 10. 13.

Rom. 8. 30.

Psalm 84. 11.

1 Dr. Bens. in

Hof. 7 p. 73.

2 Tim. 2. 19.

* Wolf. Dis.

Foundation. 5.

2 Zach. 4. 10.

3 Math. 10. 29.

4 Heb. 1. 14.

Ioh. 10. 18

See Speculum

Christiannm.

Hier. Zach. p.

243.

Ioh. 15. 1, 4, 5.

Chap. 17.9.11.
15.17.22.7.

The Saints
pray for per-
seuerance. *Cur
positur, si non
conceditur.*

*Aug. de bono
perseuerantia.
c.3.*

1 Ioh. 5.14.

* *Interra fun-
ditur, in caelo
operatur. 1o.
Ger. mod. 25.*

p 175.

* *Ascendit pre-
cario, descen-
dit liberatio.
Idem.*

Psal. 91.13.14.

Ver 15.

Ver. 16.

cession, by which he couers their finnes and infir-
mities, presents their workes in his merits, and
moueth the Father to keepe them from euill. Here-
vnto wee may adde as helps to perseuerance, the
Sacraments and Prayer. By the Sacraments Faith
is confirmed, and sealed, and Grace nourished. By
Prayer they get strength to continue, and hold fast
vnto the end: the strengthening power of Christ
is powred downe from heauen by meanes of
Prayer.

This is the confidence that wee haue in him,
that whatsoeuer wee aske according to his will, (if
it bee grace preuenient or subsequent, renewing,
or remaining grace, hee heareth vs. Great is the
force of Prayer, which being * powred out in the
earth, pierceth the heauens. It is the key of hea-
uen: our petitions * ascend vp, and our protecti-
ons and freedoms descend downe: This is that
helmet of saluation by which we repell all the fiery
darts of the deuill. Whilst *Moses* held vp his hands,
Israel preuailed against the Amalekites. If thou
stretch forth thine hands vnto heauen in humble
and hearty prayer, thine enemye the deuill shall not
get the vpper hand of thee, but through him which
strengtheneth thee, thou shalt proue more then
Conquerour. Thou shalt tread vpon the Lyon
and Adder: the young Lyon and the Dragon shalt
thou trample vnder feere. Because God hath set
his loue vpon thee, therefore will he deliuer thee:
and will set thee vpon high; thou shalt call vpon
him, and hee will answere thee: hee will be with
thee in trouble, and will deliuer thee, and honour
thee.

thee. With long life will he satisfie thee : and shew thee his saluation.

7 And lastly together with the outward means, the peculiar all-sufficient and efficacious assistance of the spirit, is necessarily requisite, wee neede his custody and powerfull protection: which enioying, wee shall, as the Apostle saith, be kept by the power of God, through faith vnto saluation. The God of all grace who hath called vs vnto his eternall glory by Christ Iesus, after that wee haue suffered a while, will make vs perfect, stablish, strengthen, settle vs. It is he which giueth power vnto the Saints, and to them that haue no might, he encreaseth strength.

1 Pet. 1.5.

Chap. 5.10.

11.40.19.

Our grace now is greater then *Adams* in the Creation, as *St. Augustine* sheweth; hee onely had power to perseuere if he would: but we by Christ haue receiued grace, whereby we haue will to perseuere. By the grace of God it is, that wee haue power, and by the same grace it is that wee haue will, a will, disposing vs; and a power enabling vs to perseuer vnto the end. And yet it is God which worketh in vs both to will, and to doe of his good pleasure. Hee keepes vs from euill, and prepares vs for perseuerance in righteousness, and true holinesse.

S. August. tom. 7. de corrupt. et gratia c.13.

Phil. 2. 13.

He keepes vs from euill: by his speciall goodness, sustaining and vpholding vs in the state of grace. Nay, by his generall grace, which is an act of his prouidence; hee restraines the wicked from their irregularities, and exorbitancies: otherwise; their sinnes would be crying sinnes, an insupportable

Peccata clamantia,

supportable burthen, too heavy for the earth to beare: like the devils they would be out of measure malicious and sinfull. But the Lord puts a bridle in their iawes, and a hooke in their nostrils, and saith vnto sinners, as to the seas, hitherto shalt thou goe, and no farther, here shalt thou stay thy proud waues: thus God was a blocke in the way of *Saul*, and intercepted him in his outrageous and violent courses of persecution; God by his almighty hand, stricke him from heauen, and sent him groueling both the horse and his rider, they fell vnto the ground. *Abimelech* tooke *Sarah*, *Abrahams* wife vnto his house, but the Lord withheld him from sinning against him. Whereunto the Prophet *David* alluding, saith, *Psalms*. 105. 13. 14. When they (that is the Israelites) went from one Nation to another: from one Kingdome to another people; Hee suffered no man to doe them wrong: yea, hee reprov'd Kings for their sakes. When *Ieroboam* did put forth his hand to smite the man of God which prophesied against the Altar in *Bethel*, God caused his hand to wither, so that he could not plucke it in againe. As thus the wicked are restrained by the generall goodnesse of God: so the godly, the regenerate by his speciall grace. By nature we are equally and indifferently inclinable vnto all sorts of sinnes; that we abstaine from impious and haynous abominations, it is meereley of diuine grace: It was hee which kept *Eliab* from the Idolatry of *Israel*, and *Ioseph* from consenting and yeelding to the lustfull attempts of his adulterous Mistresse. *S^t. Augustine* makes it plaine. *Sathan*

was

A. & 9.
Gen. 10. 2.
Vcr. 6.

1 Reg. 13. 4.

Tentator de-
suit. Sc. Aug.
solit. lib. 16.

was away, and time and place was wanting to doe the deede, but this was thy goodnesse to preferue me; the tempter came in time, and place conuenient; but then thou with-heldest me from consenting, and so when I had will, I wanted ability, I wanted opportunity, and all this was from thy blessed goodnesse that preferued mee. And the Prophet *Dauid* in confidence of his perseuerance, faith; Thou shalt guide me with thy counsell: and afterward receiue mee to glory: But this doctrine hath opposers: who object;

Psal. 73. 24.

That the Iewes were branches broken off^a, they that were *Ammi* the Lords people, became *Le-ammi*, a people that is not the Lords, an vn-pittied, an vnblest, a despised, and disperfed Nation: and therefore say they; God was not so good as his^b word vnto them.

Obiection.

^a Rom. 11. 17.

^b Ier 31. 38. 39.

40.

I answered, that the Apostle fore-seeing that not onely the peruerse, but the infirme and weak would thus argue, to pre-occupare and preuent all vngodly and carnall cauillations, reasonings, and contradicting disputations of this nature; he saith, Not as though the word of God hath taken none effect; For they are not all *Israel* which are of *Israel*. What then? *Israel* hath not obtained that which he seeketh for, but the election hath obained it, and the rest were blinded. Let vs distinguish of *Israel* according to the flesh, and *Israel* after the spirit, of *israel* in the couenant, and *Israel* of the couenant, *Israel* elected, and friends vnto the word, and *Israel* reprobated and enemies vnto the Gospel^d, and the obiection is answered, God per-

Resp.

Rom 9. 6.

Chap. 11. 7.

^d Rom. 11. 28.

formed his promise to the *Israel* to whom it appertained, to *Israel* of the couenant elected, to *Israel* after the spirit

Obiect. 2.

The Gentiles are warned to beware, lest there be an excision and cutting off of them, as there was of the Iewes: and to what purpose is this cauate if they may not be broken off, say they?

Answer.

2 Corin. Gai.
Isrl. 1mes art
3. de per. eu. p.
290.

1 As the Iewes were broken off, *Quod factus externum, & statum populi communem*^a, in respect of the outward couenant, their common state and forme of ciuill pollicy and gouernment: so the Gentiles may be defrined, and depriued of their externall customes, rites, and priuiledges, yea; they may no more in the same outward forme be a people.

πληντα
πληντα.

2 Caueats are good prouisoers, very vsefull and profitable. Others woes are our warnings, their rods our remembrancers, and their corrections our instructions. This dehortation of the Apostle, argueth not^b an absolute deficiency, defecti-
on, reciduation, and falling away; nay, his exhortation and caution doe absolutely consent with the certainty of perseuerance, as meanes with the end, and causes with the effect.

b Defectibili-
tatem absolu-
tam Idem.

Obiect. 3.

1. 112. 44. 10.

God onely witneseth, that he will faithfully stand vnto his promises, vnto those that are his children, and taught of him; but promisseth not, that they shall alwayes be his seruants.

Answer.

Heb 8.9.

1 Were this true, there should be no difference between the old, and new couenant, in respect of the constancy and immutability thereof, for which it chiefly excelleth the old, as the Scripture hath obser-

observed. In the former, God was onely to performe his promises so long as men continued their obedience, observing his lawes, and the condition of his covenant.

2 The promise made by the Prophet, for the firmeneile and constancie thereof, is like that of God vnto *Noah* concerning the flood: for so saith the Prophet; the Lord hath sworne that as the waters of *Noah* shall not passe over the earth: so he will not for euer be wroth with his inheritance. He may forsake them for a time, but hee will gather them with great compassion. The new covenant hath superiority and excellency above the old, as being ^a established vpon better promises.

^a Heb. 8. 6.

3 They graunt that promises of perseuerance appertaine vnto those that are taught of GOD: against them therefore I thus argue. The children of God are all ^{*} taught of him, being taught of him, they come to Christ ^b, comming to Christ, hee will neuer ^{*} reiect them, and finally cast them off. *10. 6. 37. 39.*

^{*} Ier. 31. 34.
Heb. 8. 10. 11.
^b Ioh. 6. 45.
^{*} Ver. 37. 39.

True it is indeede, GOD promisethto marry the Church vnto himselfe for euer: but *Obiect. 4.*

1 This promise pre-requireth the condition of repentance.

2 That onely is promised, which on Gods part is to be performed.

3 The words are spoken, not of spirituall but corporall blessings, whose nature it is, most effectually to draw men vnto the loue of God.

1 It is false that those betrothings, which make vp the spirituall matrimony betweene GOD and *Answer.*

his Church, are conditionall.

2 I graunt that faith and repentance are required, and requisite to perseuerance.

* Eph 5. 26. 27.

* Ezck 16. 59.
60.

3 Christ * gathers vnto him selfe a Church, hee formes his Spouse after his owne image, and confirms her in grace, although of her selfe she be altogether vnworthy.

4 That spirituall blessings vnder corporall are promised, it is more cleare then can bee denied. Compare *Hof* 2. 19. with *ver.* 20.

A two fold
betrothing of
the Church.

* Rom 9. 24.
1 Pet. 2. 9. 10.

5 There is a double betrothing: the one by an externall couenant, and in this sense all the Iewes were ioyned vnto God, *Isa.* 1. *Ier.* 13. and amongst the Corinthians, all they that professed the true faith: the other by an internall effectuall disposing, and ordering of the Church, to walke according to the tenour and condition of the couenant, thus not all the Iewes, but the * Elect were conioyned in spirituall Matrimony vnto God. And this vnion and coniunction is indissoluble, not the former.

Obiect. 5.

The iust which trust in the Lord, are said to be like mount *Syon*, which cannot be remoued; that is, say they, *Ad infortunium, quamuis possint à fide*; to vnfortunate motions and mischiefes, although they may be remoued from their faith.

Answer.

What can be more absurd, for can there be any misery or calamity to counteruaile defection and Apostasie from the faith? which estateth men in the possession of hell; and brings vpon men swift damnation? How shall they escape that haue neglected so great meanes of saluation? saith *S^t. Paul*

by

by way of interrogation. But Saint *Peter* peremptorily and positively affirmeth, that their latter end is worse then their beginning. 2 Pet. 2. 20.

The contrary is the truth, the regenerate, in respect of their faith, are like mount *Syon*, for the quality of duration and continuance: their faith shall not be remoued, that is (totally, and finally;) but like mount *Syon* it shall abide for euer.

God promiseth eternall life to those that shall perseuere in the faith^d: but promiseth not perseuerance. Obiect. 6.
d Io. 5. 24.
6 35. 37.
39. 44. 57.

I answere, when the faithfull are said to haue eternall life, in the present; that they shall not come into condemnation, in the future; and that they are past from death to life in the time past; these vnite faith and life together, by a neerer connection and bond, then the promise which is conioyned with the vncertaine condition. Yet in Scripture wee haue euen such as the Apostle calls *peritious* * promises, to ascertain vs of our perseuerance, as we belong to God and his Christ; such as these are, *Io. 10. 28. 29. & at. 16. 18. Io. 14. 16. 1 Cor. 1. 8. 9. Col. 1. 22. 1 Cor. 10. 13. 1 Thes. 5. 23. 2 Thes. 3. 3. Phil. 1. 6. Rom. 11. 1. & ver. 7. & 29 Luk. 22. 32. Io. 17. 15. 20. 2 Cor. 3. 8. Eph. 5. 23. 2 Tim. 1. 12. 1 Pet. 1. 5. 2 Cor. 1 & 1. 21. Eph. 1. 13. & 4. 30. Rom. 8. 35, 37, 38 Ren. 20. 6.* These places, with diuers others before alledged out of the Prophet *Isay* *, *Jeremy* *, *Hosia* ^b, *Moses* ^c, *Dauid* ^d, and others, euidently proue, that God keepes his children from finall falling away, and grants them, as repentance, so perseuerance vnto life.

Resp.
* Promises of perseuerance vnto the end.
Ier. 22. 38. 40.
& 37 33-34.
Isa. 54. 10. &
57. 21 Hef. 1. 18
Psal. 123. 1.
Io. 4. 14. & 5 29
& 6 35 37. 39.
44. & Io. 28.
Math 16. 18.
Io. 14. 16.
& Io. 17. 12.
33. 1.

^a Isa. 59. 20. 21.
^d Ier 32 38. 40.
^b Hef 12 18 20.
^c Deut 30. 6
^d Psal 73 24.
91. 13. 14. 15.

Here-vnto adde wee these short corollaries or conclusions.

1 That God keeps the faithfull, so that they cannot finally fall and faile.

2 That God hath decreed to bring his Elect to saluation by faith, and therefore they cannot fall totally and finally from it, which * conioynes them inseparably to God, and is permanent, and eternall, as God himselfe is. When *Peter* sinned, *Defecit fidei confessio in ore, sed non defecit fides in corde*: Confession ceased in his mouth, but faith failed not in his heart, as faith learned *Zanchius*. *Non ausus est dicere Bellar. Petrum pl. defecisse à gratia. Bellar. enenatus à Guil. Ames. tom. 4 p. 170.*

3 Perseuerance of the faithfull, for which Christ prayeth, shall * vndoubtedly come to passe.

4 The faithfull praying in the * name of Christ, that they may keepe themselves from the dominion of sinne, and perseuere in grace, are heard. *Io. 16. 23. 1 Io. 5. 14.* compare these two places.

5 Christ conserues them faithfully vnto eternall life and saluation. And *1 Cor. 1. 8. Ephe. 5. 23. 1 Pet. 1. 5.* and this is the Apostle Saint *Pauls* confidence for his owne particular, *2 Tim. 2. 12.* and the perswasion of all Gods children, who are established by Christ, and anoynted of God; who hauing the earnest of the Spirit, and being by him sealed, and as it were marked out vnto saluation: They beleue, and therefore speake resolutely, of their future, and finall perseuerance in grace.

6 The regenerate are trees of righteousness, that

1 Cor. 1. 8.

10. 13.

1 Thel. 5. 23.

2 Thel. 3. 3.

Phil. 6.

* Profer. E.

piscop. Rheg-

ens. Augul.

disciple, of the

life contem-

plat ue, 1. 3.

e. 13.

f. *Primasim.*

Episcop. Vi-

centis. Who

was famous

the very same

time in *Africa*

with *3 Aug.*

5 Luk. 22. 32.

Io. 17. 15. 20.

Rom 8. 34.

* *Io. 11. 44. 42.*

* *Io. 16. 23.*

1 Io. 5. 14.

6 Io. 6. 37. 39.

10. 27. 28.

17. 13.

13. 1.

1 Cor. 1. 2. 1.

& 23.

4 Eph. 13. 14.

4. 30.

that wither not^a; houses built vpon the rock, that fall not^b; seede false on that good ground, which fructifieth, and bringeth forth a fruit with constancie.

7 Who renounce the faith, Apostatize, and fall away from that which they once professed, were neuer truly faithfull and gracious, but lost that which they seemed to haue, and were not Christs^{*} Disciples in deede, or the true children of God; for they that are endued with true faith, doe neuer finally fall away 1 *Ioh.* 2. 19. There is not in them an vnbeleeuing heart. In departing from the liuing God^d, and consequently they hold fast their confidence, and hope of reioycing vnto the end *Saul, Iudas, Simon Magnus, Demas, Hymeneus, and Philetus*, may loose the many good gifts which they haue receiued; but *David, Peter*, and the children of God, shall neuer loose totally, and finally, their sanctifying graces: which the Apostle calls, * grace vnrepented of. They may grieue the spirit, and loose the comfort and sense of grace, * the vigour of the spirit may bee repressed or suppressed, but not extinguished, their faith may be troubled and abated, but not quite lost and remoued: they may for a time be deprived of the act, but neuer of the habite of any grace.

- 1 They may haue a^{*} thought of committing sin.
- 2 An enticing^a in the affection.
- 3 A consent^b and purpose to effect their sinfull intendments and purposes.
- 4 And an actuall commission of it may be prise them.

apla. 1-3. *Arbor quæ non marcescit.*
6 M. 17. 24. 25. c. Demas edificatus super terram, quæ non cadit.
c. Luk. 8. 15. Semen interram bonum, cadens, quod recipiatur et fructificat.
** Io. 8. 31.*

d *Heb. 3. 12.*

Ver. 6. & 14.

* τὰ χάρισμα-
 τα ἀκατα-
 λυτα.
Rom. 11. 29.
 * *fig. r. spiritus in terra pressus, sed non extinguitur, nec a-
 detur, nec a-
 mittere. D. H. li-
 brum in Rom.*
1. 1. 1. 1.
 * τὸ ἐκείν
 ο τὸ ἐκείν
 ο τὸ ἐκείν
 ο τὸ ἐκείν
 ο τὸ ἐκείν
 ο τὸ ἐκείν

But

τὸ ἀποσταλῆναι.

* Compare

Ro. 6: 18. 9. 11.

1 Ioh 3. 9.

But * a continuation together with Delectation, arguing a nullity and priuation of grace, cannot take hold of them: because they are so dead vnto sinne, that it cannot any more beare sway in their mortall bodies; and so borne of God by the seed of grace remaining in them; that they cannot perseuere in sinne as the wicked doe: and finally, so indued with faith; as that they * conquer all their spirituall aduersaries, and are neuer totally, and finally ouercome.

* 1 Ioh. 5. 4.

Whosoeuer is borne of God, doth not commit sinne, that is, with all his heart, and full consent, but euermore there will bee a reluctation and vn-willingnesse: he cannot make sinne his worke, selling, and setting himselfe to worke wickednesse, committing those sinnes with greedinesse, which

*Peccata uoluntaria
conscientiam Aug.*

make hauock of conscience, because the seede of God, euen when the fruit may fall,
● and faile, euer doth, and shall
remaine in him.

(* * *)



CHAP. XXI.

How certaine Heretiques haue erred, in reputing the regenerate to be free from sinne, and are therefore iustly to be reprehended.



Lbeit many haue had their blind, rousing, and wandring thoughts, and misleading imaginations about Saint-holinesse, Reall perfection of sanctity and integrity; yet these foure about the rest.

Heretickes to be refused.

1 The Donatist, dreaming of Angelicall sanctity, and perfection of degree; sufficient for, and efficient to, not their owne alone, but others iustification.

2 The Pelagians and family of loue, who think themselves so holy, as that they neede not to say, and pray, *Forgiue vs our trespases*.

These are blind like Beetles, or else, like Owles, haue their eyes dazeled with their owne imaginary light. ^b It is to be wondered what should come

Catholique Church doth hold against the Pelagians. That no man doth liue in this corruptible body, in how great iustice so euer, without any sinnes whatsoeuer. *Aug. vs supra.* ^b *Ethices Christiana Damo Authore.*

^a *Vid. Aug. cont. 2. epist. Pelag. ad Basil. lib. 2. c. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

L I

into

c See *Rhem. in*
annot. in 1 Jo.

1. 8 against
the Pelagians.
St. August say
they, reckon-
ing up all the
holy Patriarks,
Prophets, and
renowned iust
persons, saith,
that they were
sinners, even
when they
were in grace
and iustice.

d *Extra tran-*
scendentia.

e *Some grand-*
magnifico &
mirsifico

f *Pro quibus*
causis omnes
fordant.

g *Quisquis*
hominum.

h *Flagella rei-*
publica, flagella
seditionis

i *Bookes of*
disellish poli-
cie, and wic-
ked profane-
nesse.

k As their old
friend *Watson*
in his *Quodli-*
berranouch-
eth; And *Dr.*
Roy in his
Possib. out of
him.

into their mindes to make them contend that they may be holy and iust, so long as they liue in this present world: which is not onely contrary to the Scriptures, but to common experience; for the best haue their infirmities: the worst their enormities, and impieties.

3 The Priests and Iesuites, in their owne eyes, are^d transcendents for vertuous acts, and for holinesse absolute Superlatiues. *Italian* the Apostata thought himselfe to be *Alexander* the great, and *Simon Magus*, some great one, and so are they (in whose eyes all others seeme base and vile) too highly conceited of themselves, beyond the bounds of sobriety. In comparison of them, wee are e (forsooth) the very refuse, scumme, and off-scouring of men; factious Schismatics, impious Hereticks, perfidious reuolers and fugitiues. But what are they, whilst like the Pharisee they are carried away with an over-weening conceit of their personall inherent righteousnessse, and selfe-iustifying-Saint-seeming holinesse? They are as one saith, actors in strife, not Martyrs themselues, but murtherers of others; ^h the scourges of a Common-wealth, and the bellowes of Sedition. They instruct credulous novices, and seduced vaine soules, making them more cunning in *Lucian*, *Aretine*, *Machiawell*, then in their Breviaries and Bibles. And their reading to English Youthes beyond the Seas, ^k hath beene the stroke of steely heads on flinty hearts, which hath well-nigh set all Christendome in a combustion. Howsoever some amongst them may be zealous, or rather superstitious

ous

ous in their blinde deuotions, voluntary humilities, vowes of voluntary pouerty, chastity, and single life, in their religious pilgrimages, stricke austerities, and will-worships, yet it is to be feared, that the greatest part are but meere Ananias's, Scribes, and Pharisees, painted Sepulchers, and disguised hypocrites. They will cry out with those Iewes in the Prophet, The temple of the Lord, the temple of the Lord, when all the while it is for the temple of Idols, through their horrible heathnish corruptions, mixtures of senilices, and prophane idolatries. And as the Hypocrites in *Isay*, so they say to vs, Stand further off, come not neere vs, for we are more holy then you. All their piety it is but impurity, and their Saint-seeming innocency and integrity, their priuate and publique deuotions, whereby they teach their ideotickall and illiterate people to commit idolatry, deceiueablenesse of vnrighteousnesse. They are, as one saith, Wolves in Sheepes cloathing: A siluer drosse laid vpon a pot-shard, and though they speake fauourably, yet there be seuen abominations in their heart, when they speake you faire, beleeue them not, saith *Salamon*. These are they that pretend innocency, as if they were Lambs, or Doves, without the gall of bitternesse; and yet the world knowes them too well, for such as are invred to *Isaiah's* salutation, or vnto *Judas* treasonable kisse: Their words are softer

1 Their vociferations and insolent iactations.

2 Jer. 7. 4.

3 Ga. 6. 1.

4 2 Thes. 2. 10.

5 Mat. 7. 23. Alex. Roberts

6 fac. sep. p. 29.

7 Pro. 26. 23.

8 Job. 20. 10.

9 Amos 6. 1.

10 by the

beard with one

hand (a complement

of great humili-

ty) and viced

sweet words,

Art thou in

health, my bro-

ther? but

smote him

with the o-

ther, and shed

out his bowels

vnto the

ground.

2 Sam. 20. 9.

3 Judas coun-

terfected affectionate loue, with a patheticall repetition, *Rabbi, Rabbi*: to make way for the performance of his woluisish fury vnder the shewe of peace: and gawe a smooth kisse, wroth to betray his Master, sharper then any dart. *Lupinus furor* vim suu' erit per speciem pacis incipiens, signum traditionis, fauore omnis tolu osculo prauis. Leo 1. ser. 1. de pass. v. Psal. 55. 21.

L 1 2

then

d Molinens;
 Machiavelus
 in principe suo.
 e. 18. Guichard.
 l. 1. de Alex. 6.
 e Apol. Cathol.
 in Reg. Fran-
 cia part. 2. Pe-
 trus de vinem
 in epistola. Si-
 mon Scardius.
 Cefarum.
 Marfilus. 10.
 Macerius de
 Schismate. Pe-
 trus. Cennidus
 de honestate
 disciplina.
 f Platina in
 Paschali 2.
 Rodam in Jo-
 nor. 3.
 g Balon in vi-
 ta Pauli 3.
 Holmoldus in
 Chro. Solau. de
 Greg. 7. 69. Pa-
 pe Urbano. Al-
 bus. Fridericus.
 ff. Nicodemus
 Gifnerus. Si-
 mon Scardius.
 D. Bonfou. in
 Hes. 7. 7. 9. 11.
 h Mar. 5. 9.
 i 2 Reg. 9. 10.

then butter, smoother then oyle, and yet sharper then swords; for warre is in their hearts. The wilde Asse is the Lions prey in the wilderness: and euen the Saints and children of GOD, vnto this day, are massacred, and butchered by them. To make relation of their ^d periuries, ^e seditions, ^f warres, ^g murders, parricides, and King-slayings, would take vp a volume. These are those *Sinons*; euery one hauing a Troian horse within himselfe; and if they can finde oportunitie at any time against the Protestants, they will not bee satisfied with blood. When I recount all their hellish machinations, the thought of the Powder-treason takes vp all the roome. That, that may say, with the deuill possessing the man in the Gospell, My ^h name is Legion, for wee are many, many deuils, many treasons, many heads, many deuises, which shot at the King, the Annoynted of the Lord; the Queen, the mother of our hope; the Prince, the branch of our hope; the Councell, the braine of our Kingdome; the Bishops, the Charets of Israel, and the horsemen thereof; the Nobility and Gentry, the flower of our Country and Common-wealth: they, they of that confederacie were like to *Iehu*, the sonne of *Nimshi*; they marched furiously, they marched as they had beene mad.

These are the qualifications of Romish iusticiaries, that thinke to ascend mount *Syon*, Gods holy hill by their personall merits. If these be Saints, who are Scythians? if these be Catholiques, who are Cannibals? If this be their iustice, what then is their iudgement? Well, let these Disciples of the

the Pelagians build vpon their owne goodnesse a sandy foundation; let them like *Narcissus* growe enamoured with their owne shadowes, and with the Pharisee in the Gospell, bragge of their holinesse, and say that they fast twice in the weeke, that they are not as other men are, vnjust, extortioners; or as Protestantes; and sinners, wee know that they are not hereby iustified. As wee cannot allowe their iustifying of themselves: so neither their ^k panegyricall orations of the Saints; who affirme ^l of the Virgin *Mary*, that she sinned not, no not so much as ^m venially all her life. Secretly shee confessed her selfe a sinner, when shee said ⁿ, My soule doth magnifie the Lord, and my spirit hath reioyced in God my Sauour. Like as those which were stung with fiery serpents, looked vpon the brazen serpent, the type of Christ; and so were cured. In like manner, the Virgin *Mary* distrusting her owne inherent righteousnesse, goeth out of her selfe, as hauing neither ioy, nor peace in her selfe; nor hope of saluation as of her selfe; and as one that primarily and principally longed for the saluation of *Israel*, and reioycing, would magnifie, and magnifying, would reioyce in her soules alone Sauour; she breaketh out into this short, but sweet eiaculation: My soule doth magnifie the Lord, and my spirit reioyceth in God^o my Sauour. This holy and blessed Virgin abounded with personality of

^k *Panegyrica oratio. Ipsi.* A laiciuous and licentious kind of speaking in the praise of others, wherein they ioyne lies with flattery. ^l *Rhem. Anot. in Rom 5. 14. Col. 1. 24. 1 Joh. 1. 8.* ^m *Luk. 1. 74.* ⁿ Pope Sixtus the fourth held, that the Virgin *Mary* was without either a quall or originall sinne: to confirme which opinion, he instituted the feast of her conception, adding to the Angels salutation, these words, *Et bene dicta sit Anna mater tua, de qua sine macula tua processit caro virginis.* And blessed be *Anne* thy mother, of whom

thy Virgins flesh hath proceeded without spot. ^o He also condemned the Dominick Friars, charging them not to preach, nor publish the contrary opinion, by his Bull, bearing date 1483. D. *Fulsi in Rom. 5. 14.* ^p There is, saith *Luther*, vpon the *Gal.* great Dunitie in pronouns 'My' &c. ^q See *Per Lom. lib. 3. dist. 3. The. Aquin. in mag. sent. Bern. Epist. 174. ad Canonicos Lugdunens. S. Aug. de Gen. ad litter. l. 10 c. 18.*

faith and deuotion, and yet in the matter of iustification, went out of her selfe, relying vpon God her Sauour. What sinne-shooting flatterers and glossers are Popish Expositors, putting such an vnseemly glosse and varnish vpon so faire a Text :

1 Ioh. 1. 8.

Hierom.

Iob 4. 18.

Rom. 5. 14.

Deathraigned ouer the Virgin Mary, as it did ouer them that had sinned after the similitude of Adams transgression.

1 Iob 4. 19.

De qua propter honorem Domini, uult iam profusum de peccatis agitur, habere uolens questionem. Aug lib de nat. & Grace. 36.

Fulk in Rom.

5. 14.

1 Viri Maria

Luc. 1. 27.

23^o n^o non a^o u^o l^o s, ex affectu, non effecta. Aug vide uiriam Danae Eshe. Christ.

There is according to St. *Hierome*, a two-fold righteousness: the one of God, the other of men. In respect of God, the Saints and Angels are not iust. Behold, saith *Iob*, hee putteth no trust in his seruants, and his Angels hee charged with folly. How then can sinfull mortall men be holy? Beloued, if the Angels being compared with God come short of righteousness, nay if God charge them with folly, and put no confidence in them; how much lesse on them that dwell in houses of clay, whose foundation is in the dust, which is crushed before the Moath.

St. *Augustine* excepteth not the virgin Mary from sinne, although (in contention with the hereticks) he hath these words; *De qua propter honorem domini, &c.* Concerning whom, in honour vnto Christ, I will haue no question about the matter of sinne. Most probable it is that they which stand in neede of Sauours, and reioyce in them, are conscious to themselves of originall corruptions, though not actuall transgressions. There is amongst vs absolutely righteous, If any are righteous, it is not because there is no sinne in them, but because their mindes are earnestly bent vpon the attaining of true righteousness, for that they contend and strue hereunto. Wee may call them Saints and righte-

Quod ad uiram iustitiam pertineat animo contendunt. Hierom.

ous,

ous, not absolutely and simply, but in some sort, and in part; not in effect, but affections; in respect of their intentions, and desires.

4 The fourth and last sort are the Catharists, a generation that are wise in their own eyes, but not washed from their filthinesse; that are (*Catharos*) pure in name, and impure by nature. They conceite, that in regard of their purity and holinesse, they need not to pray for grace and mercy: which opinion *Nouatus* and his adherents, the Nouatians, fauoured, and furthered.

They hold^a that there is one onely repentance, and that sinning after Baptisme, there remaineth no more hope of mercy. Wee hold that there is but one repentance, which being often iterated and practised, yea so often as wee commit sinne; is auailable to saluation. If a man fall into sinne after Baptisme, it is not Gods will that he should be an Alian, exile, and stranger from his Church, and the publick dispensation of the word; but that repenting, he should be receiued againe to grace and mercy. Was it not the saying of Christ in the Gospell, vnto the Palsy man, Goe thy way, and sinne no more, lest a worst thing come vnto thee? Did Christ tell him that there was no more sacrifice for sinne, or that he could not be renued again vnto repentance, nay, our Sauours reply was onely by way of direction and caution: to prevent sinne in him for the time to come, and to the end hee might now after grace watch ouer his wayes more heedfully, and so anticipate and prevent his pristine sinfull courses and conuersation, that hee might

^a Epiphanius
advers. hares.
l. 2. tom. 1. cont.
catharos hares
fol. 59. p. 493.

Io. 5. 14.

Heb. 9. 26.
Chap. 6. 6.

10. 11. 15. 17.

1 Cor 7. 9.

1 Cor. 5. 4. 5.

2 Cor. 2. 7.

a Cant 2. 10. 13

*Sedgē a morte**peccati veni**in iustitia :**surge a delicto**& venicum**inducia : surge**a peccati, &**veni per penitentiam, surge a**dissolutione, & veni in perfectione :**surge ab affectu**valeudine, & veni in sanitate :**surge ab infidelitate, &**veni in fide : surge a ponda-**tione, & veni a recuperatione.**Epiphan aduers. hares. l. 2. rom. 1. p. 493. Ergo. Qui**non dat peccanti veniam, dat penitenti gratiam.*

might not in the same degree & measure, as in former times he had done. When Peter had thrice denied Christ, to make satisfaction for his three-fold denial, he is to go out, to go out & weep, to go out & weep bitterly : as Christ before hand had call'd him to make a trebble confession. Howsoeuer the impenitent are hopelesse & helpelesse, yet notwithstanding true conuerts, at what time so euer they repent, shall be receiued to grace and mercy. The prodigall entertained but a resolution of returning vnto his heavenly Father to confesse himselfe ; and the Father is said to runnetowards him, to embrace him in the armes of his mercy, to giue vnto him the kisses of peace. If there had beene no remedy for the incontinent, the Apostle would not haue prescribed marriage. If the incestuous could haue had no hope of reconciliation, and consequently of saluation left vnto him, would the Apostle haue counsailed the Church of *Corinth*, being gathered together with his spirit, and the power of the Lord Iesus Christ, to deliuer such a one vnto Satan, for the destruction of the flesh, that the spirit may be sau'd in the day of the Lord Iesus ? or being excommunicated, would he haue exhorted them, to forgive him, and comfort him, lest perhaps he should be swallowed vp of ouermuch sorrow ? Prescribed remedies argueth that the diseases were not desperate. And the afore-salleged places vngainsayably euince, that though sin be comitted after baptism, yet

yet

yet there is a place left vnto the children of God
for repentance. What necessity then is there for
the Catharists and Puritanicall Anabaptists, to pre-
tend perfection of holinesse, which is not possible
in this life to be attained vnto? Nay contrariwise,
if they were not sicke of spirituall arrogance, and
selfe-loue, they would confesse their sinnes, and so
seeke for grace to helpe them in time of need: they
would confesse themselves vnprofitable seruants,
and sinners, and with *St. Paul*^a; the chiefe of sin-
ners: and going out of themselves with the Publi-
can, they would call and cry vnto GOD for
mercy, saying, and praying with him;

^a 1 Tim. 1. 15.

 O God be mercifull to me

^b Luk. 18. 13.

 a sinner.

 (* *)

Mm

CHAP.



CHAP. XXII.

That restraining grace is no infallible argument of the New-birth: all that keepe themselves from outward euils, may neuertheless be in their pure naturalls, and vnregenerate Christians.



ALL men being originally and naturally involved in *Adams* fall, vntill by regeneration a new nature be supernaturally infused, and the depraued qualities renewed, vntill Christ the second *Adam*, as the

Author of a new life, be spiritually formed in them by a New-birth; till they liue not, but Christ liueth in them; what are their best vertues but *splendida peccata*, finnes varnishd, and hauing a glorious out side. They abstaine from sinne, not because Gods law forbids it, as a transgression and breach thereof; for then *Herod* would leaue his *Herodias*, and men would leaue one sinne so well as an other; they would equally respect GODS commandments: knowing that the law of God is Copulative, and the precepts so conioyned and linkt together, that they which violate one, breake all, as St.

James

Gal. 2. 20.

1 Ioh. 3. 4.

Psal. 119. 6.

James sheweth; *Iam. 2.* Who so fulfill the law (towards the world, keeping their sinne from the eyes of men,) and yet offend in one point, they are guilty of^a all, though not actually, yer in a possibility; it is more then probable, that such as make no conscience of some one commandement, will not regard the obseruation of the rest, but violate any one, if not all, as occasions, and temptations shall be presented, and ministred vnto them. Vntill the old man by vertue of Christs death be crucified in them, and the vertue, so well as the merit of his resurrection, raise them from the death of sinne, to the life of righteousness, vnregenerate men dare venter vpon any vnlawfull meanes, yea rush vpon sinne, and the occasions thereof, as the horse rusheth into the battell. Perhaps, all runne not a-like vnto the same excessse of ryot, feare of approching euils and calamities, thame of the world, dread of punishment from the iustice of God, or man, restraining them. Hee whom feare with-holdeth from sinne, is a sinner notwithstanding.

A Lyon by^b terrour of armes and armed men, or of great multitudes, meeting, assailing, and compassing, is reuoked from his prey; yet as he came a Lyon, so hee went away a Lyon: hee tooke not the prey, neither did hee put off his spoyling and preying nature. The Wolfe comes to the Fold by the watchfulnesse of the Shepheard, and the baile-

^a Totam legem
violatum in
no capite. *Matl.*
in la. 2. 10.
Hac est via,
ambulate in
ei. 3. 21.
et non in ali-
qua parte, sed
in tota lege:
quia nullus est
iustus nisi in
perfecta legu
obseruatione
Gal. in loc.
Non dicit quod
omnis peccata
fecerit, quia in
lege prohiben-
tur, qui vnum
aliquid pecca-
tum designa-
uit: sed non
minis, inquit,
sub legem pec-
cauit, quam si
ex vniuersali-
tate illi aliud
quodpiam pec-
catum fecisset.
Nam certissi-
mum e non
esse hominem,
et aut terrum
qui prauiter

contempserit, et diuitem in honoratiorem locum collocauerit: certum non minus peccauit, quam qui homicidium commisit, et aut terrum, licet a terrum altero grauius sit, et impares eorum po. *a* *Mat 10. 15. c. 11. 27. c. 12. 22. Ezek 4. 5. c. 5. 5. 6. c. 16. v. 47. 51. 10. 10. 11. 1. Ioh. 5. 16. Marlor expos ecclies En Aug. de verb. Apof Sermon. 15. b Sanct. Aug simile.*

*a Virtutis a-
more, sed for-
midine pena.
Oderunt pec-
care boni vir-
tutis amore.
Oderunt pec-
care mali for-
midine pena.*

Vaine glory
restraineth
others.
*αὐτοῦ
δουλοῦ.*
2 Tim. 3.

Math. 6. 1. 2.

One sinner re-
straineth by
another.

ing of the dogge is forced to returne, yet is he not turned into a Sheepe. Fearing the legall terrors and tortures, or the anguish of thine owne sinne-guilty soule, thou do'st that which the law commands: thy iustice is not for loue of vertue, but in respect of the punishment of vice. The Thiefe hoping to escape vnpunished, and vnfound out, giues ouer himselfe vnto theft, robberies, and murder; and thou, if thou couldest deceiue God, what outrageous euils, and haynous crimes wouldest thou commit? Feare whilst it suppresseth, purgeth not from impiety; it neither killeth, quelleth, nor conquereth thy raging and raigning lusts.

The vaine-glorious praise of men, hath withheld others from outrageous & enormous crimes, yea, hath made many to put on * a shewe, or forme of godlinesse, and a habite of seeming sanctity. Popularity, and applause, and the breath of brain-sicke persons, is the first mouer in their spheares. A goodly abstinence from vice, to rob, not men, but God of his honour and glory. Verily, saith the Lord of glory, they haue their reward.

Another hath not haunted harlots houses, nor rioted in drunken excesse, nor swaggered himselfe in and out of all fashions, yet in the meane while he hath hugg'd his Mammon, with more delight-some, not lesse vaine embraces. Young Mr. Prodigall lyes not in waite for Monopolies, puts not money to vse, seekes not that which is another mans, nor sues his neighbour wrongfully at the law, he contends not to put him out of his right. Right! hee cannot spare so much time from his Masters.

Masters. Another deuill findes him full imployment: and yet how often doth man distract himselfe to two Masters, and will bee * couetous and vainely miserable, that he may be prodigally vaine and luxurious. Thus hee serues diuers lusts, infinite vanities, one deuill, and all his angels.

* *Quis in rapacitate auarior, quam largitione effusior. Cicero pro Caelio.*

Happ ly thou committest not murder in Duels and Challenges, thanks to thy cowardile and base feare of danger, yet by thy slanderous tongue, or malicious heart, wishing, imagining euill against thine aduersary, thou seekest to deface Gods image in him. Suspecting, or fearing euill from him, thou hatest him, and in hating of him, art a mur. herer, and you know, saith Saint *Iohn*, that no murderer hath eternall life abiding in him. Nothing but * hatefull feare (a fearefull murder,) with holding thee from murdering, thou art fearefully carnall.

1o 3. 15.

* *Quem metuunt oderunt. Hor.*

Others reframe themselves from many enormous acts, not out of any hatred of vitious qualities, for this would carry them with equality to the abominating of all impieties, vnto a loathing and detestation of them; but from some indisposition, either by naturall complexion, or by education, trade, common custome, accident.

The Italian and Spaniard hates drunkenness: what, because it is a vice? Why then not the Stewes, blasphemy, dissimulation, pride? But because it is the sinne not of the Germane, and Dutch onely; but of our Nation also; and their Countries haue admitted no such brutish custome, *Qui pectine nigro castrati sunt*, who were Eunuchs from their infancy, because of debility of nature, they

Custome restraineth from sinne.

(as among the Turks) are trusted with the *Saraglias* of Potentates. How doth education preuaile with the Irish beyond the bonds of alleagiance? Trade and course of life haue made men put off common nature, as we reade of *Machumet* King of *Cambaya*, *Misbradates*, and others, who haue liued on poysons. Butchers put on ferity and cruelty, and women put off womanhood, and modesty, as in curtezans. And doth not their Art and Trade make Marriners and Souldiers resolutely hardy, & ouerdaring aduenturers? But vntill they leaue off to be dissolute, and fight against vice, I can neither call them spirituall souldiers of Iesus Christ, nor Newborne Christians.

Restraint by
naturall con-
stitution.

Others sinne not, because it is contrary to their naturall constitution, and bodily complexion. Who seeth not the power thereof in cohibiting from euils, not simply because they are euill, but by enclining and bending their naturall aptnesse to other extreames. Thus older and colder persons are rather iealous then lustfull; dissembling, enuious, suspitious, couetous; hotter, and younger men are bold, libidinous, prodigall, proud, vaine-glorious. If these vices be not transferred, it is the difference of the soule, which reiects not vice, but as disagreeing with their natures.

Want of
meanes to do
euill.
Ignorance and
dull stupidity
may restrain.

Some want meanes to be wicked. The errant begger (a curst-beast with short hornes) is an errant honest man. Some abstaine from vices for ignorance, as the Noaice-Gallant, as aid to hunt after the fashion, to misse it; his sober attire is from his dull apprehension, or want of Lord, or Master, or a fore-

a fore-head not fully braz'd.

Some haue will enough, and wit too much, but want opportunity, occasions, and seasons fitted to their purposed vices.

Some haue a naturall stupidity, a disposition not exceedingly vicious, nor yet at all vertuous, the wood is so greene, the deuill can scarce make it burne.

Some haue not enticing obiects, and tempting prouocations to some sinnes; as to wanton mirth in sicknesse, or mourning, and to desperation in abundant prosperity.

Want of enticing obiects.

Some are Infants, and haue not attained ripenesse to this rottennesse. Some are old, and sinne hath rather left them, then they it: and sometimes wickednesse is accounted vertue.

*Propterum ac
sa ex scelus
virtut voca-
tur, Megara, in
Here Euren.
Sen. Trag 250.*

And sometimes GOD in his prouidence and goodnesse, where hee giues not a reuening^a spirit, there he giues^b a restrayning spirit to inhibit the proceedings of hell vpon earth, lest otherwise, there bee not a world left in the wicked, but the earth should spue out all her Inhabitants by their owne mutuall massacres. God for the conseruing of ciuill society, doth not onely reframe this source of sin, but doth at his pleasure also giue worthier endowments of politicall wisdom, & morall vertues, as he intendeth to exalt any man or state. Hence (and not fro spirituall renouation) God was with *Saul*, gaue him another heart, and in a maner metamorphosed and changed him into a new man: and GOD also touched the hearts of a band of men to follow him: which is spoken in regard of his royalty and their

*a Spiritum re-
nouantem.
b Spiritum re-
primentem.*

*1 Sam 10. 6. 9.
26.*

loyalty,

* 13. 41. 18.

a Ezek. 29. 20.

b 10. 8. 15.

c Eph 1. 12.

* *Homini voluntas est quodammodo Dei instrumentum, non primum & merum sed liberum. Alvarez, disp. 68. 5.*

* Lam. 1. 17.

Ier. 5. 22.

* *Quicquid Deus tempore vult, quatenus vult, ab aeterno voluit & decrevit: & hominis decreti firmitas non pendet proprio ex hominis contingenti voluntate. Bellar. Enern. A. mes. tom. 4. l. 2. p. 25.*

loyalty, and not of saving grace; hee being before of private state, and education, unfit for such a function. Thus is *Cyrus* called Gods * Shepheard, and *Nebuchadnezzar* * his seruant and * workman. By me ^b, saith God, it is that Kings raigne, and Princes decree iustice. *Alexander, Pompey, Caesar*, all the heroick and noble sparks and spirits of pristine, and present ages amongst the * heathen, haue receiued all they haue, are, can, (but their sins) from aboue, of the Father of * lights; from whom commeth euery good and perfect gift. God out of heathenist, and hellish darknesse, of errour and iniquity, brings light for their externall good, for the spirituall good of his Church, and for the eternall glory of his owne name. And as to the Sea, he placeth bounds which it cannot passe, and though the waues toss themselves, yet can they not preuaile: so by a perpetuall decree hath hee bounded (by a law within themselves) the illimited and illegitimate desires of naturall men, that though the waues of iniquity rage horribly, yet shall they preuaile no further then God permitteth.

(* * *)

thereupon inferreth, let vs cast away the workes of darknesse, and put on the armour of light. Of all those who haue any dignity conferred, there are duties required, and Christians must be cautelous to performe them. Let Barbarians (said *Alexander*) be knowne by their vices, but Grecians by their vertues. It is no meruaile that Grecians be liue impurely; but that Christians should liue so, who are partakers of such, and so great graces and fauours, it is a most deplorable & intollerable thing. A small sin in the world, is notwithstanding great in one professing Christ.

S. Bernard thought it a thing prodigious in nature, for any one to haue the first place, and the lowest life; a high calling, and some abiest course of liuing: because the calling to a place of dignity, as to be the child of God, doth challenge vnto it selfe greater sincerity of life, then is looked for of others of meaner condition. What doth it profit thee to be called the thing thou art not? To beare the title of a Christian, and to be in action nothing lesse? To be a Christian in name, but not in deede? To haue the voyce of *Iacob*, but the hands of *Esau*? one thing in shewe, but another in substance? But is it credible that Christian profession should euer put on masking attire, and play her hypocriticall part on the stage of this world, putting on the cloake^b of Maliciousnesse, as *S. Peter* speaketh; and a vizard^c of holinesse, as *Saint Paul* saith, *2 Tim. 3. 5*. Or that those who beare the name of the children of God, should endeavour like Iuglers, to cast a mist before the eyes of the simple, worke

Quintus Curtius
Quod Craci
impure viuunt
non est miran-
dum. S. Chry-
sost.

Bern. l. 2. com-
ps. ad Eugen.

Aug. de vita
Christiana
Quid prodest
vocari quod
non es?

1 Pet. 2. 16.
ἐπιμαλυνμα
τῆς κακίας.

Velamen ini-
quistum.
μυσθισιν
δυσβουλίας.

worke dissimulation in so fine a web, cast such glosse vpon corrupt dealing, as if all were holy; like hote Meteors in the ayre, which shoote and shew like Starres, being but exhalations. In the Comedy of *Menander*, and Tragedies of *Seneca*, there is a *Hercules*, but not true *Hercules*: In the course of the world, there is a *Herod* that pretends worship, but intends to take away the life of an innocent Babe: there is an *Ahab* that proclaimes a Fast, thereby to compasse *Naboths* Vineyard: but all is not gold that glisters. This is the seeming age, wherein complement goes as farre as one of the liberall Sciences, and to be a fashionable man is as high rated, as to be learned and honest.

But as for you, beloued, who professe your selues the children of the highest, looke yee to your conscience, and your credite, prouide things honest before G O D, and in the sight of men. If there be any among you that giue Christianity occasion to * wonder at the leaues of your good words, and not the good works of your liues; who seeme to make account of ^d new Moones and Sab-
 baoths, and of the Church of God, and of Religion, and haue your hands full of bloud; grinding the faces of the poore by hard bargaines, hauing your mouthes full of lyes, and yet wiping your mouthes, as though you were no such men; take heede, the vizard will be pulled from your faces, ^{Act. 23.} and God will smite you, you whited wall. God will see you, you cannot deceiue him whose eyes are ten thousand times brighter then the Sun.

Besides, our sinnes (as wee are the children of
 N n 2 God)

* Mirari suas
 frondes, & non
 sua poma Virg.
 l. 2. Georg.
 d. lla 1. 13.

* *Tribus & vi-*
ginti plagis
confusus C. *Su-*
eton p. 40.
Plutarch &
C. Suet. Tran-
quil p. 40. *ira-*
diderunt qui-
dam M. Bruto
irruenti dix-
*isse, * xj. v.*
Tit. Liv.

God) will so much more displease our heavenly Father. When *Inlinus Caesar* was * wounded vnto death by the Senatours of Rome, it grieved him much but much more when he perceiued himselfe to be hurt by *Brutus*, whom hee loued aboue the rest, and as his owne sonne: therefore his heauy heart, and sorrowfull tongue, coppied out of a more dolefull minde these words, * And thou my sonne also? So no doubt it grieues God to be pierced thorow with the sinnes of Atheists, and irreligious men: but it grieues mee more (may God say) when thou that art my child rebellest against mee: thou, whom as mine owne sonne I haue created, whom I haue redeemed, whom I haue iustified, whom I haue sanctified, whom I meane to glorifie.

Beware therefore how with the vnregenerate yee giue way to sin with purpose of heart, pleasing content, and perseuerance: for;

1. Sathan makes vse of this subtil serpent, to deceiue vs before we sinne; hee shewes his policie, when we haue sinned, his basenesse: hee makes vs first reuile our Father: and then steps vp to witnesse how wee haue blasphemed: Hee ticeth vs to commit sinne, and presently turnes * *aduersus*, our aduersary, or accuser. Hee began with *Eue* first with hesitations, and his fly-couch'd oratory: and euer since hee continues in wiles; and stratagems; rather perswading vs to sinne, then vrging vs: and when we haue done it, hee seldome lets vs see our folly, till we be plunged in some deepe extremity: then he writes it in capitall letters, and carries it as

* 1 Pet. 3.

a Pageant at a shewe, before vs. What could haue made *Dauid* so heartieffe, when *Abſalom* rose against him, but the guilt of his then presented sinne? when he fled, and wept, and fled againe? when hee couered his head, and went barefoote, and wept both hee and the people, that went with him, as they ascended *Mount Olinet*? (ſaying then *Pſalm. 61.* & *Pſalm 71.*) it was ſurely the remembrance of his ſinnes which thus perplexed him, and proſtituted him to this extreame penance. It appeares a wonder, that *Shimei* ſhould raile a King to his face; and vnpuniſht, braue him, and his hoſt of Souldiers, caſting ſtones, and ſpetting taunts, while he ſtood incompaſſed with his Nobles. It had beene verily impoſſible, but that *Dauid* was full of the horror of his ſinnes, and knew hee repeated truth; though in that, hee acted but the deuils part, ignobly to inſult ouer a man in miſery: When wee are in danger, he galls vs with what we haue done: and on our ſicke beds, ſhewes vs all our ſinnes in multiplying Glaſſes. Like *Cleomines*, hee'll conclude a league with vs for ſeuē dayes, and when we thinke our ſelues ſecure, in the night will hee aſſault vs: the beſt way therefore is to diſdaine the league, to be vigilant, to beware his pit-falls; circumspect, to preuent his practiſes; couragious, to reſiſt his temptation; and conſtant, to overcome his ſuggeſtions.

2 Conſider wee that no mans ſinne goes alwayes vnpuniſhed: no not a ſinne of infirmity in the regenerate, though they be Gods children, neuer ſo neere and deare vnto him; hee puniſherh

^a 1 Cor. 11. 30.

^{*} Dan. 12. 2.

Act. 7. 60. & 13
36.

Io. 11. 11. 14.

1 Thes. 4. 14.

^b 1. Pet. 4. 17.

^c Math. 5. 22.

^d Some vnperfect or broken speech, be-
wraying an
angry and fe-
stered minde,
as pish, in our
Eng. tongue.
Howloeu
some fetch
Raca, from
the Hebrewes
Rach, which
signifies to
spet; and o-
thers from
Rich, light-
headed or
empty, vpon
whom men
care not to
spet, or to vse
some light ge-
sture before
him in con-
tempt: yet the

best exposition is to interpret it of some vnseemly behauiour, which may be in the countenance, or mouth, by mowes, or words, as tush, sic; or scoffing, Gal. 4. 29.
^e The iudgement which consisted of 23. Iudges, who had the hearing and deciding of the weightiest matters of life & death *Wilson Dict.* In the Iewes smallest Courts they had three Iudges, in the greater 23. and in the greatest of all 71. *Bulling & Bering in loc.* ^f 2 Tim. 3. 9. 2 Pet. 2. 16. ^g Ilsa. 29. 10. ^h 1 Tim. 4. 2. ⁱ Heb. 3. 12. ^k v. 15. ^l Eph. 4. 19. Rom. 2. 5. ^m 2 Tim. 3. 1. 2. ⁿ Math. 13. 27. ^o Luk. 8. 13. ^p 2 Tim. 1. 17. ^q 1 Reg. 8. 38. ^r Psal. 42. 5. 173. 21. ^s Iam. 3. 5. 1 Tim. 5. 6. ^t Rom 7. 5. ^u *the furor breui. Flaccus Hor* Eph. 4. 26.

them with temporary chastisements: as losses, crosses, sicknesse of body, and sometimes with corporall death. For this cause saith St. Paul to the *Corinthians* ^a, many are weake and sickly among you, and many sleepe, that is, the sleepe of ^{*} death. The time is come, as *Peter* speaks; that ^b iudgement must begin at the house of God: and if it first begin at vs, what shall the end be of them that obey not the Gospell of G O D, and if the righteous scarcely be saved, where shall the vngodly and the sinner appeare? And the smallest sinnes haue their ^c proportionable punishments, causelesse anger shall be in danger of iudgement, and he that shall say to his brother, *Raca* ^d, shall be in danger of the ^e Council, but whofoeuer shall say thou foole (vsing a name or word of reproach) shall be in danger of hell fire. Thinke not then that madnesse of minde, ^f in the vnregenerate, the ^g spirit of slumber, the ^h cauterized conscience, the ⁱ euill heart of incredulity, or the ^k hardnesse of heart; that ^l dedolent impenitency, pestilent ^m selfe-love, putrid ⁿ hypocrisie, the ^o falling sicknesse of Apostasie, the ^p Gangrene of heresie, the ^q plague of discontentment, the ^r grieve of impatiency, the ^s excesse of intemperance, the ^t frenzie of passions, the ^u fury of anger,

the

the ^a passions of hatred, ^a gluttony, ^a drunkennesse, that the ^a deafenesse of the eare, the ^a cuill eye, the ^b poysonous tongue; that ^c burning lust, the ^d consumption of enuie, the ^e tympanie of pride; that ^f insatiable auarice, ^g desperate presumption, or violent desperation, thinke not that these enormous crimes without repentance, shall escape the iudgement of condemnation. Oh but some may say, the wicked haue their iollities: they liue as if they were passing thorow the world in state, and the streame of prosperity turning it selfe, to rowle with their applauded wayes: which when the Epicure considers, it makes him to exclude the prouidence: and euen *Dauid* himselfe, *Psal.* 73. when he saw the prosperity of the wicked, how their strength was firme, they came not in trouble, neither were plagued like other men, and that in their death they were free from bands, his feete had well-nigh slipt, and he was almost gone: he was enforced to flie, to the stop, (with a, fret not thy selfe, O my soule!) and to haue recourse vnto the sanctuary of God, where hee vnderstood their end, *ver.* 17. and then his saying was, Surely thou diddest set them in slippery places: thou castedst them downe into destruction, *ver.* 18. And though a holy Christian and child of God, seeme to be in the disgrace of heauen, though he smart and pine away, through the sadnesse of his encumbred soule, and liue as it were, in the frowne, and the nod of the traducing world; yet let not any with heathenish *Telamon*^h so long in prosperity, was some argument to *Diogenes*, that God regarded not mans affaires.

blasphem-

^a Gal 5. 19. 20.
^b Pro. 10. 12.
^c Phil 3. 19.
^d Eph 5. 18.
^e Eccl 42. 18.
^f 43. 8.
^g Mat 7. 22. 23.
^h Lam. 3. 8.
ⁱ 1 Cor. 7. 9.
^j Pro. 14. 13.
^k 1 Cor 4. 18.
^l Lam. 6. 4.
^m 1 Pet 5. 5.
ⁿ f Pro. 30. 15.
^o g Iob 7. 15.
^p 2 Sam. 17. 23.

^h Si current, bene bonus sit, male malus; quod nunc abest. Tul. l. 3. de nat. Dear. improbie, optime, bonus male est. Harpalum contra Deos testimonium asserere, quod se illa fortuna tam diu videret. Diog. Cynicus. Tul. ibid. Wicked Harpalus liuing

blasphemously accuse God of carelesnesse, who said, that if God had any care of men, and their actions, good men should be in good estate, and wicked men in worse: but it is otherwise, saith he; ^b The wicked haue their hearts ease; good men are in misery. But what saith the Prophet *David*, Doubtlesse, there is a reward for the righteous, and a God which iudgeth the earth. And he will not suffer the wicked alwayes to goe vnpunished. He caused the Sunne to ^a abide in *Gibeon*, and the Moone to stand still in the valley of *Aialon*, whilst he rayned hailestones from heauen, to discomfite the five Amoretish Kings. He consumed Sodome and Gomorrah with fire and brimstone ^b. Hee ouerthrew ^c the Egyptians in the midst of the Sea, when they oppressed *Israel*, and *Wisd.* 18. 5. had determined to slay the Babes of the Saints. The Lord created a new thing; ^d hee caused the earth to open her mouth, and swallow vp *Corah*, *Dathan*, and *Abiram*, with all their families, and sent a fire to consume the 250. men, that offered ^e Incense. Two Beares tore in peces 42. of the children, which mocked the Prophet *Elisha* in his way to *Bethel*. The Lyons spoyled the Idolaters, their wiues, and their children, and brake all their bones in peces 8. *Elah* King of *Iudah*, drinks himselfe drunke, and his seruant *Zimrie* slayes him ^b. The men of *Gibea* play the adulterers with an harlot, and 25000. Beniamites must loose their liues for it. *Achan* is found a pilferer, and couetous, and he & all that he hath must be burne with fire ^k. Doth God conniue and winke at sinners, or is there

partia-

^a Iosh. 10. 13.

^b Exod 19 24.
Read Exo. 14.
27. 18 Psal 74.
13. 14. & *Iun.*
Tremel in loc.
Vid. Wisd. 8.
5. 14. & Psal.
108. 11.

^d Num. 16. 30.

^e Psa. 96. 5. 6. 7.
Psal 108 16.
Wisd. 18. 20.
^f 2 Reg. 2. 24.

^g Dan 6 24.
^b 1 Reg 16 9.

ⁱ Iud. 20. 46.

^k Iosh. 7. 24.

partiality in the most high, shall not the Iudge of
 all the earth doe right? farre be it from G O D / Gen. 18. 25.
 (saith *Iob*) that he should doe wickednesse, and from / Iob 34. 10. 12.
 the Almighty that hee should commit iniquity.
 For the worke of a man shall hee render vnto him,
 and cause euery man to finde according to his
 wayes. Thou rendrest to euery man according
 to his workes, saith the Psalmist^m; with whom ^m Psal. 62. 12.
 accordeth the Apostle, saying; That he will^a ren- ⁿ Rom. 2. 6.
 der to euery man according to his deedes: to them Ver. 7.
 who by patient continuance in well doing, seeke
 for glory, and honour, and immortality, eternall
 life: but vnto them that are contentious, and doe Ver. 8.
 not obey the truth, but obey vnrighteousnesse, in-
 dignation, and wrath.

If the swearer persist in his swearing, the lyer in
 his lying, the idle Minister in his idlenesse, and
 euery wicked one in his wickednesse, behold, hee
 that treadeth, the wine-presse of the fierceneesse ^a Reu. 19. 14.
 and wrath of Almighty God, shall come quickly,
 & clothed with a garment dipt in bloud, his eyes ^a Ver. 13. 1
 shall be as a flame of fire, out of his mouth shall ^a Ver. 12.
 come a sharpe sword, his reward shall be with him, ^a Ver. 15.
 to thrust euery one of them into the euer-burning
 Lake of vnquenchable-horrible-hellish-sulfurous-
 flames. Be we therefore admonished not to walke
 in the wayes of the vnregenerate, to commit sinne
 peraduisedly, willingly, and continually.

3 Sinne but once committed, gaines a prone-
 nesse to reiteration. As there is no feat of actiuitie
 so difficult, but being once done, a man ventures
 on it more freely the second time: so there is no

** Difficilius est
vincere, quam
hostem non ad-
mittere.*

sinne at first so hatefull, but being once committed willingly, is committed the second time with greater facility. Yeeld once vnto Sathan to doe his will, and stronger perswasions will plead for a second action: tis easier * to deny a guest at first, then to turne him out hauing stayed a while, or being once admitted. But thinke vpon the inconueniences;

1. Thou knowest not, senselesse man, what ioyes thou loosest, when thou fondly lashest into new offences.

2. The world cannot re-purchase thee thy pristine integrity: thou hast hereby lost such hold of grace, as thou wilt neuer againe bee able to recouer.

3. Admitting sinne, thou defilest thy soule. A minde not conscious of any foule enormities, is a faire temple in a durty streete: at whose dore, sin, like a throng of rude Plebeians, knocks incessantly: while the dore is shut, tis easie to keepe it so, and them out; open that, or let in one, and thousands will rush in after it, & their tramplings will for euer soile thine vnstayed soule.

4. While thy conscience is vnspotted, and thy soule vntainted, thou hast that can make thee smile on the rack, * and flames; 'tis like *Homers Nepenthe*, that can banish the ^b sadnesse of the minde. But when thou woundest that, thou buriest thy ioyes at once, and throwest a Jewell from thee is richer then the wealth of worlds. For ^c what is a man aduantaged, hauing rest, and tranquillity, and peace from without, and an vnquiet tormenting conscience

*a Non curat
Tyrannorum
minui, quia in-
terius sentit
diuina consolati-
onis diuitias
Io. Gerhard.
Med. 32. p. 335.
b In aduersis
non tristatur,
quia sanctus
spiritus effica-
ster eum inte-
rius consolatur.
Idem ibid.
p. 337.
c Quid predest
vivere in copia
omni abun-
dantia, & tor-
queri flagello
conscientia?*

ence within? though a man wallowe in wealth,
 and yet haue the worme of conscience gnawing
 vpon him? Therefore take heede of continuing in
 sinne. If yet you will needes follow your owne
 imaginations ^d which are euill, and that continu- ^{d Gen. 6. 3.}
 ally; beware of ioyes no better then sicke mens
 dreames: and howsoeuer for a time they may
 charme, and ^e silence the cryes both of sinne and ^{e Gaudia ne-}
 punishment, yet in the end, the ^f visions of your ^{penitencia &}
 heads (like *Nabuchadnezzars* will make you afraid. ^{f Dan 4 2.}
 If you be wicked, you will ^g flye cowardly, yea ^{g Pro. 28. 1.}
 foolishly, when none pursueth: and because yee
 haue loued iniquity, and hated righteousness, ther-
 fore the deuill (whom yee haue serued) will annoynt
 you with the oyle of sadnesse aboue your fellowes;
 then shall you not be merry, though all the plea-
 sures in the world should make you melody. An
 euill conscience (when you haue lost your selues,
 as *Iob* lost all his goods and children) will hunt ^{Iob 1. 19.}
 you, and say vnto you, you haue lost Gods fauour
 and your owne soules, And I alone am left aliue to
 come and tell you, to keepe you waking at mid-
 night when you should sleepe. When there bee
 many fiery pictures in the ayre, a blast of winde
 breakes and disperseth them all: when in your
 mindes there be fearefull and terrible cogitations,
 strange frightings and amazements; there is no
 way to disperseth them but by Gods spirit, that wind
 which bloweth ^h where it listeth. Now sinne grie- ^{h Io. 3. 8.}
 ueth the spirit, and maketh him like an vnwelcome
 guest, to depart from his house and habitation.
 Goe commit it not.

5 Perseuerance in sinne disfigureth the image of God in vs. It is vnto the soule as the Ring-worme to the face, a disfigurer thereof. The Canker eateth the flesh, rust consumeth Iron, and Firre-vessels corrupt good wine. Sinne corrupteth our consciences, mishapeth our affections, defiles our bodies, and destroyes our soules. When therefore God shall see * the garment of righteousness which he bestowed on vs, rent and torne; the worke of sanctification out of reparations, his image cancelled in vs, he may say as once our Sauiour said of the Romane Coyne, whose image and superscription is this. *It is Casars, then giue vnto Caesar the things that are Casars, and vnto God the things that are Gods.* Whose image, and superscription is this? It is the deuils, or the worlds, or the fleshes, then giue vnto them that is thirs; they are not stamped with my scale, I acknowledge them not to be mine owne.

When King *Richard* had fortunately taken in a skirmish *Philip* Bishop of *Bevois*, a deadly enemy of his, he caused him to be clapt vp in prison, casting iron bolts vpon his heeles, being complain'd of vnto the Pope, he wrote vnto the King not to detain his deare sonne, an ecclesiasticall person, and a Shepheard of the Lords; but to send him backe againe vnto his Flock. Hereupon he sent his Ambassadour vnto the Pope, willing him to vse the words of the Patriarchs vnto their father *Iacob*, when they had sold their brother *Ioseph*, and dyed his party-coloured coate in the blood of wilde beasts; * this we haue found (shewing the Armour with

* *Dr. Bens in*
Hof. 7. 7. p. 4.

Mar. 12. 27.

* *Haue inue-*
niman, vide
trum in mica
flit tui sit an
non.

with which he was taken) whether it be the coate of thy sonnes or no.

Nay, replied the Pope, it is not the coate of my sonne, nor of my brother, but of some impe of *Mars*; let him procure his owne freedome if he can.

If God finde vs in the field of this world, fighting vnder the deuils standard, with the weapons of vnrighteousnesse, he will surely apprehend vs, and cast vs into the prison of an euill tormenting conscience, hee will fetter vs by his heauy and seuerer chastisements, so that wee shall not be able to shake off our gyues of sinne-guiltinesse, and though wee appeale vnto a higher then the Pope, Iesus Christ the righteous, yet will he not heare vs, and answer vs graciously, but send vs empty away. They may mourne with the Ostriche, and howle with the Dragon, make bitter lamentation like *Eſau*, for the losse of his birth-right, yet he will turne the * *care* vnto their intempestiue suites, and returne them this disconsolate answer; for that they had knowledge, and did not chuse the feare of the Lord: they would none of his counsell, but despised all his reproofe: therefore they shall call vpon me, but I will not answer: they shall seeke me early, but they shall not finde mee: they shall eate the fruit of their owne way, and bee filled with their owne deuices.

6 There is no sin in its owne nature * veniall; but as euery sinne in it selfe is vitious: so to thee, if thou continuest in it, it will be pernicious.

What sin is there that we may account, or little,

* *Obscrates*
auribus: sum-
dere precos.

Hor.
Pro. 1. 29. 30. 38.
v. 31.

* *Rhem annot.*
in 1 Co. 1. 8.

or veniall, vnlesse comparatiuely ; (in respect of more haynous finnes) seeing there is none so small, but that (without repentance) is able to sinke the soule in eternall damnation. Who will think that a slight wound, which giues a suddaine in-let to a death, causing the ^b wrath of God to abide on vs. All finnes are pardonable to the faithfull and penitent, and without faith and repentance, euen the least and lightest finnes are damnable and ^c deadly. The distinction of mortall and veniall finnes the Scripturres knoweth not, it is inuented for nothing else, but to obscure the grace of God, by which onely we are iustified by faith in the death and merits of Christ, Dr. Fulke in 1 Ioh. 1.8.

Whatsoever finnes are committed (*in tergipiscis, sine consulto*) preaduisedly, and against the conscience, which not resisting by the spirit, faith and the spirit being loſt, though but for a time; he that offended in this kind, *non tantū ex ordine iusticie; sed ex re ipsa etiam aeternarum pœnarum est reus*, is not onely guilty of eternal sufferings, in the order of Gods iustice, but of the reall demerits of his owne finnes. Rom. 6. 23. And if veniall finnes of their owne nature were pardonable; to what end should the Saints (in whom there is not any mortall deadly, and raigning sinne) ^d begge remission and ^e grace at the hands of G O D? All our felicity is in remission of finnes, Psal. 32. 1. Rom. 4. 8. And of grace it is that we are saued, Eph. 2. 8. In our selues what euer our holinesse and vprightnesse be, though we

haue

a Deut. 27. 27.

Rom. 5. 14.

6. 23.

b Io. 3. 36.

c Vid. Bellar.

enerru a Cusi.

Ameſcom. 4.

l. 3. cap. 1. p. 19.

Qualibet cul-

pa poteſt a deo

puniri pena

mortu aterna.

Azorum Iesu-

ta. l. 3. cap. 9.

Gerſon. p. 3.

tract de vita

ſpiritu. lect in

1 Cor. 1 docet.

omne veniale

peccatum dig-

num eſſe pena

aterna: Ergo

ſua natura

mortalis eſt,

& ſola Dei

miſericordia

venialiu l. bid.

p. 21. ſine.

Communis the-

ologorum ſen-

tentia dicen-

dum arbitror,

venialiu re-

miſſionem pec-

catis, gratuo-

ſum & ſuper

naturale eſſe beneficium Dei. Azorum Iesu-

ta. l. 4. c. 10. e I ſalm 32. 6. Psal. 142. 2.

d Psal 130. 3. 4. Psal. 143. 2.

haue none but pardonable finnes, yet with the Apostle, we should desire to be deliuered from this body of death, *Rom.* 7. 24. For there is great danger in the smallest finnes, both for their frequency and secrecie; the one encreasing them to a large heape, the other so couering them, as wee see not how they wrong vs. The raine that falls in smallest drops, moystens the earth, makes it mire, slime, and durty, whereas a hard shower, that descends violently, washes away, but fokes not in. Euen the smallest letters are most hurtfull to the fight. The smallest sands will sinke a ship, if it be ouer-burthened with them, and though they bee but small passions of enuie, gluttony, drunkenness, or lusts vnto fornication, vncleanenesse, inordinate liuing, couetousnesse, and desire of riches, these foolish, and hurtfull lusts, sinke the ship of our soules, and drowne vs in perdition. We should therefore auoid great and publique finnes for their scandall and wonder: lesser and priuate, for their danger and multitude, both, because God hates them. For louing God, we cannot but abhor what he loathes. Yea, the reward of sinne is death, *Rom.* 6. 23. one leake in a ship is sufficient to sinke it, and the bleeding of a veine is enough to let out the vitall spirits; and one wound may kill *Amasa* and *Goliath*, so well as 23. did *Caesar*. One proud disdainfull thought may cast *Lucifer* out of heauen, and the eating of one Apple, driue *Adam* and *Eue* out of Paradise: and one sinne may bring death vpon the sonnes of men. The Diuine purity cannot abide iniquity, the soule which sinneth shall dye, though *Coniah*-

like

c Veniale peccatum est non absolute in sua natura, abq; vlla relatione ad asgratiam, sed relatione, quatenus Dei gratia istud propter Christi meritum non imputat: Et tales sunt affectum pullulantes, & errores incidentes, & reliqua infirmitates, quibus non assensumur san-cti; seu repugnant, & quos sibi non imputari; sed condonari petunt propter Christum. *Psa.* 32. 6. *Rom.* 7. 24. *1* Tim 6. 9.

like thou be a signet on Gods right hand, yet if thou grieve him by thy sinnes, hee will cut thee off.

7 It is very perillous to perpetrate and commit againe pardoned sinnes. Custome is another ^a nature greatly to be feared: for hee that from his youth hath liued wickedly, in his old age shall haue sinne in his ^b bones. A childe brought vp in close prison, can there sport and play: when he that lately saw light, and had his liberty; can doe little else but bewaile his captiuiy. The Israelites being long in bondage, were loath to depart. The woman ^c which had an infirmity 18. yeares, called not vpon Christ as the ^d Leapers did. Sinnes are not like diseases in the body, the older the forer: but the older the sweeter, and yet the more toothsome, the more troublesome: for custome not resisted, becommeth a necessity; old sinners are compared to *Lazarus* in the graue.

1 They thinke they are corrupt and become abominable ^e.

2 They haue a great stone of custome rolled vpon them, which can hardly be remoued, Christ must groane and cry aloud, before *Lazarus* can be raised ^f.

3 Their feete and hands are bound, they cannot employ them to any good action.

4 Their faces are couered, hauing by the darknesse of their sinnes, lost the sight of God.

Old sinnes are chaines: one linke, one sin, doth draw: nother. Secret suggestion draweth on cogitation: cogitation, affection: affection, delight: delight,

^a Jer. 13. 23.

^b Iob 30 c 8. 7.

11. *Quod in*

inuentate sua,

ex quo granis

va peccata in

mittere cepit,

in isdem pec-

catis suis vsq;

et in senectute

sem perman-

ferit, pro qui-

bus nunquam

reuerit puni-

tere. Chrysost.

^c Luk. 13. 11.

^d Luk. 11. 13.

^e Psal. 14. 1. 3.

^f Io. 11. 43.

delight, consent: consent, the sinfull act: many acts make a custome: custome bringeth despaire: despaire a defence of sin: defence, a boasting in it: glorying in sin, impudency: impudency, sinall impenitency: & final impenitency, it is the fore-runner of damnation. *Peter* at the first did but deny Christ, afterwards he denied him with an oath: at last he did curse, and sweare, and forswore himself. The Disciples could not cast out a foule spirit, that had remained in one from his child-hood. Hee that hath had long prescription, will plead possession. A language first learned, is not soone forgotten: and a custome long continued, is not quickly changed.

8 The evils which attend here-vpon are many, wrath, iudgement, and a more fearefull state of condemnation. For this cause it is, that the wrath of God commeth vpon the children of disobedience. There shall goe a rod out of the roote of *Iesse*, and a flower shall ascend out of the roote thereof. Christ will be (saith *Origen*) a rod vnto the sinners (to correct them) but a flower vnto the righteous (to refresh them.) G O D will wash the pollutions of the sonnes and daughters of *Syon* in blood. By the spirit of iudgement he will purifie their filth out of the midde t of them, and purge their fordidnesse and defilemen s of blood, by the spirit of combustion, and punishment. As hee is a light vnto the Saints, to illuminate them: so hee will be fire vnto sinners to consume them. For our God, as the Apostle, is a consuming fire, and

zealous

P p

If

Math. 26.
Mark. 9. 18.
S. Basil.
Orig. *virga*
peccatorum,
flor iustit.
a Orig. *super E-*
zek. c. 14. boni s
b Heb. 12. 29.
c Deut. 4. 24.
d 1. In rega d
of his wrath
and hatred a-
gainst sinners.
Hee is a fire to
burne the wic-
ked in his
wrath, and to
consume the
vngodly vn-
to ashes.
2. In respect of
the brightnes
of his Maiesty,
to cherish and
comfort the
godly, 1o 1. 5.
Therefore God
appeared to
Moses Exod. 3.
in a flame of
fire, to signe fie
that he would
cherish and
comfort that
poore distressed
and afflicted
people.
Origen's Writ-
ings Ro. 1. 7.
p. 32.

a Si de ira luce
illuminati, &
a prima delictorum
misericordia
excepti, rursum
ad eandem malitiam
conuertimur, grauior
punitio certe nos expectat
babit Chrysostomus
in Math. 12.
hom. 44. 43.
b 2 Pet. 2. 22.
c lo. 3. 14.

d Math. 12. 45

e Chrysostomus in
1^a 1^a 1^a tom. 4.

f Hec consolator
super hostibus
meis, &
vindicta de
inimicis meis.
g Chrysostomus
in Ezek. 18.

If when we are illuminated by the Diuine light, and are freed from the wretched estate of our former offences, we returne againe (like the dogge to his vomite, and like the Sow that is washed, vnto her wallowing in the mire^b) vnto our wonted wickednesses, a more grievous punishment will certainly waite vpon vs. I therefore our Saviour admonisheth the Palsey man, *Io. 5.* on this wise; Thou art made whole, sinne no more, lest a worse thing come vnto thee. When the vnclane spirit returnes into his empty, swept, and garnisht house (voyde and destitute of the grace, and feare of God) he taketh^d with him seuen other spirits worse then himselfe, & they enter in, & dwel there: and the last state of that man is worse then the first. When the faithfull Citie is become an harlot, and the soule in which righteousnesse inhabited, polluted with sinne; when the good spirit hath left his house, and Satan that euill spirit hath taken vp his abode and dwelling: when our siluer is turned into drosse; our zeale, to luke-warmnesse; our luke-warmnesse, to profane neutrality; our deuotion, to dissolutenesse; our regularity, to disorderlinesse; and our piety to impurity; if we will not leaue our finnes, we must looke to heare that of the Prophet, I will reioyce over mine enemies, and be auenged on them. The allegory of *St. Chrysostome* holds good, that GOD will punish the sinne of the Father, (euery incensing prouocation and enuielement vnto sinne) vpon the children, (the conception of sinne is thought) vnto the Nephew, the third generation (for is, vnto the sinne in thought, brought into act) and vnto the Nephewes

Nephewes sonne, the fourth generation, which is gloriation or boasting in iniquity. The least degree shall not goe unpunished, and the more haynous the offence is, the greater will bee the iudgement.

The first transgression, saith the same Father vpon *Amos* 1 is to thinke an ill thought. The second, to be well pleased therewith. The third, to fulfill in deede, what was conceived in thought. The fourth to continue impenitent, and take delight in sinne committed. For these three transgressions, and for foure, as of *Damascus*, * of *Gaza*, ver. 6. *Tyrus* v. 9. of *Edome* v. 11. of *Ammon* ver. 13. of *Noab*, of *Judah* ver. 4. of *Israel* v. 6. so for three transgressions, and for foure of England, I will not turne away the punishment thereof (as saith the Lord.)

Temporall iudgements shall euer follow wickednesse at the heele: nay, death and destruction; confusion, and condemnation shall be the reward of euill doing.

Enuious *Cain* becomes a murtherer, and accused. *Ishmaels* mocking caused him to be cast forth. *Esaus* prophaneesse lost him the birth-right. *Sampsons* lust lost him his eyes and strength, and in the end, his life. *Elyes* indulgence was his breake-neck. *Nichols* deriding spirit made her barren. *Israels* incredulity kept them from entring into the Lords rest. *Herods Herodias* danced him to hell. The hypocrisie of *Ananias* and *Saphira*, brought vpon them suddaine death. *Judas* his ouer-swolne treacherous-couetous heart burst his belly, so that his

Pater pronoca-
tio & incita-
mentum, pri-
ma generatio.
Filii & nep-
tio peccati.
Iam 15. ge-
neratio 2.
Nep. cogita-
tio mala in co-
ritum prodella.
generatio 3.
Prophetia, dele-
ctio & glo-
ria in hoc.
generatio 4.
1. peccatum &
cogitatio qua
mala 1. 2.
2. Cogitatio-
nis & peccati
scriptura.
3. peccatum
peccatum, quod
peccatum 4. peccatum
peccatum 5. peccatum
peccatum 6. peccatum
peccatum 7. peccatum
peccatum 8. peccatum
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peccatum 99. peccatum
peccatum 100. peccatum

bowels gushed out. Happy is he therefore who is warned by others woes.

What if God doth suffer the wicked to go unpunished for a time, and hee doth not plague them corporally, yet he may bring vpon them the spirituall plague of an hard and incredulous heart. Out of whose wombe came the Ice, saith *Iob* ; and the hoary frost of heauen who hath gendred it ?) who but the Lord ?) It is hee that hardens the waters like a stone, and bindeth vp the face of the deepe, and it is the Lord who in his secret purpose and inscrutable iudgement, subtracting his grace, leaues men to harden their owne hearts. Whence it comes to passe, that their hearts being straightned, and shrunke together with cold, they proue insensible of the seruour of diuine charity.

But I dare be bold that sinners shall be afflicted for their transgressions, and perish. They are all ^a children of wrath, wrapt in iniquity, whose wages is ^b death. Who goe hence without the Mediatours passport, shall come to iudgement without our Sauours welcome. No sinner shall escape punishment, either in this life, or in that, or in both : Kisse then the sonne lest yee perish. God is auenger of wickednes, he will destroy them that speake lyes : breake the armes of the wicked, and bring them to the pit of destruction. The serpent shall eate dust, *Adam* sweat, and *Eue* bring forth in sorrow : the ^c Lyon, Wolfe, Leopard, are appointed for idolaters. The dogges shall licke the bloud of *Ahab* : the sea swallow *Pharaoh*, *Saul* perish by the sword.

Iob 38. 29.

1st 3rd Chrysost.
n. loc.

^a *Eph.* 2. 3.

^b *Rom.* 6. 23.

Psal. 2. 5.

Psal. 5. 6.

c 2 *Reg.* 17. 25.

sword. *Herod* was eaten vp of *Lyce*, *Nero* slewe
 himsele, *Domitian* was stabd by his seruants: *Tra.* *Suetonius.*
ian dyed of a dropsie, *Hadrian* spet out his lungs; * *Entropius.*
Antonius Verus dyed of an Apoplexie: *Valerius* a *Dion.*
 was taken captiue by *Saporis* of *Persia*: *Anrelin* kil- *Spartanus.*
 led by his seruants: mad *Dioclesian* slew himsele: *Eusebius.*
Maximianus hang'd himsele, and *Maximinus* was
 eaten vp of wormes. Arch-Bishop *Arundel* dyed A. A. and mo-
 of hunger. *Indas* hang'd himsele. Aēt. 1. *Lucian* numents.
 was deuoured of dogges^b. *Manes* was slayed aliue; *b Eusebius.*
Arim purged out his guts, *Nestorius* tongue was ea-
 ten out with wormes, *Mahomet* died of the Falling *Socrates.*
 sicknesse: *Benedict* the ninth was strangled by the *Nicephorus.*
 deuill, and *Zoroastes* King of *Bactria*, was burned *Theas. hist.*
 by *Sathan*: the blasphemers must bee stoned to
 death, and *Nicanor* slaine for breaking the Sabaoth.
Chams posterity are accursed, *Abfalon* hanged by
 the hayre, *Bellerophon* that slew his mother, became
 like *Caine* a tormented runagate, Adulterous *Pan-*
sannus was haunted by the Virgins ghost: murthe-
 ring *Methredates* kill'd himsele. *Sodome* was bur-
 ned for impurity: the *Sechemites* destroyed for *Gen. 34.*
 their leachery, and *Romes* gouernment was chan-
 ged for the rape of *Lucretia*: *Troy* destroyed for
Helens whoredome, and *Marcus Fabius* condemned
 his sonne for theft. False *Amaziah* had his wife an *Ames 7. 17.*
 harlot, his sonnes slaine, and himsele must dye in
 a polluted land. The light of the wicked shall be *Iob 4. 7. 8.*
 quenched, saith *Iob*, and the Lord from heauen, as
Dania speaketh, *Psal. 111.* will raine fire and brim- *Psal. 116.*
 stone, storme and tempest, this to be the portion

Psal. 31.9.

of the wicked to drinke. He will make them as a
 fiery Ouen in the time of his anger, the Lord shall
 consume them in his wrath, and the fire shall deu-
 oure them. Therefore let vs not participate
 with them in their finnes; lest we par-
 take likewise of their
 iudgements.

(* * *)



CHAP. XXIII.

How the children of God may comfort themselves in all temptations, in an assured hope of their finall perſeuerance; and how inwardly they ſhould reioyce with ioy glorious and unſpeakable, knowing that they cannot commit ſinne vnto death.



Being vnited to Chriſt wee are ſure of our perſeuerance, becauſe wee beare not the roote, but the roote beares vs. Being ingrafted into Chriſt, our ſaluation depends vpon his vniõ with vs: and the older

we growe, the more we ſhall flouriſh in the Courts of the houſe of our God, and in our olde age bring forth fruit more abundantly.

2 Hauing afforded vs of God the counſell of his ſpirit, the reports and admonitions of his meſſengers, the direction and light of his word, the benefit of his Sacraments, and all helps to further vs in the way of ſaluation: And receiuing from Chriſt a ſtrengthening power, influence, interceſſion, and other acts and operations of his grace: and the holy Ghoſt being vnto vs the ſeale of our regene-

I

*Cooper in Rom.
8.1.p.30.*

Ephē 4.30.

regeneration, sanctification, and spirituall son-ship, by whom we are sealed to the day of our redemption; wee may therefore be confirmed in an assurance of saluation.

Rom. 8.16.

Hee is the earnest of our inheritance, when therefore Sathan shall suggest that by our sinnes we haue lost Gods fauour, and the Kingdome of heauen, tell we him, that he is a lyar, for we haue the earnest hereof freely giuen vnto vs of God: and not onely so; but that wee haue the spirit for our witnesse, that wee are the children of God, and if children; then heires with God, and ioynt heires with Christ: and therefore there remaineth no condemnation to vs being in Christ; not walking after the flesh, but after the spirit.

Rom. 8.1.

Nothing can separate vs from the loue of God, which is in Christ Iesus, neither things present, nor things to come: neither present afflictions, nor future temptations and trialls, can separate vs from the loue of our God, and gracious Father. This is proued; from the nature of God, who is faithfull, and will confirme vs to the end, perfecting that which he hath begun in vs: secondly, from the nature of the seede whereof we are begotten againe; for it is immortall:

3 From the nature of that life which by that seede is communicated to vs, it is the life of Christ which is not now any more subiect vnto death.

4 Perseuerance being a necessary condition of sauing faith *Heb. 3.14.*

Is our faith weak.

Is our faith weak.

Is our faith weak, remember wee that hee is God full who hath promised, and will performe the

the same in his due season. When our flesh faileth, and our heart also, let God be the strength of our heart, and our portion for ever. Say wee with the same Prophet, I will behold thy face in righteousness, and when I awake, I shall bee satisfied with thine image. Psal. 73. 26.
Psal. 17. 15.

God suffereth his children after sinne committed, to be without the sence and feeling of faith, and yet they are not altogether destitute of faith. See *Psal. 77. 7. 8. 9. 10.*

All these complaints were but the representations of feare and despaire, assailing his faith, and fighting against it. And *ver 10.* he acknowledgeth his owne infirmity. And to feele the want of faith, is an argument of faith. *Peter* denying Christ^a, was a man fearefull^b, and of little faith. There are degrees of faith^c. And though our faith be a weak faith, yet will not Christ breake the^d bruised reed, nor quench the smoking flaxe. And to speake properly, it is not faith, but^e Iesus Christ that sa- ueth vs; faith alone being the^{*} instrument where- by we apprehend, and lay hold of Christ. And as by the apple of our eye, though it be but little, wee see a great mo inaine; so by our faith, though lit- tle, we take and receiue whole Christ, in whom we haue all the treasures of wisdom and saluation. a Math. 26. 31
b Math. 8. 26
c Rom. 1. 17.
d Isa. 40. 3.
Math. 22. 30.
e 1 Tim. 1. 15.
* Eph. 3. 12. 17
Gal. 3. 14.
Col. 2. 7. 8
Rom. 9. 2.
Heb. 2. 4.
Rom. 1. 17.
Gal. 2. 20.
Heb. 10. 22.

And howsoever the promise of not seeing death (that is, death eternall) be vpon the condition of keeping Christs^f word; and our consciences ac- cuse vs of sinne-guiltinesse (the common disease of all mankind) yet let the consideration of Gods readinesse to forgiue, and to receiue repentant sin- f Ios. 8. 51.
g 2 Reg. 8. 47.
2 Chro. 36.
Eccles. 7. 22.
Pro. 30. 9.
1 Ioh. 1. 8.

*b Ezek. 33. 10.
 i Ioh. 1. 9.
 k Luk. 19. 10.
 l Math. 11. 28.
 in Domino
 mens nra. a qui-
 eta est. 10. Ger-
 hard 32 p. 231.
 n Contra iram
 Dei quiescit in
 vulneribus
 Christi: contra
 accusationes
 satanae in po-
 tentia Christi:
 contra terro-
 rem legis in
 predicatione
 Christi: con-
 tra peccata
 accusantia in
 sanguine Chri-
 sti: (qui meli-
 or coram Deo
 loquitur, quam
 sanguis Abel:)
 contra mortis
 rorem in
 sessione Christi
 ad dextram pa-
 tris acquiescit
 Et confidit. 10.
 Ger. hard p. 32.
 o Dau. 9. 9.
 p 2 Cor. 1. 3.
 q Neh. 9. 17.
 r Rom. 5. 8. 10
 s Ari. dicitur Car-
 nalis de sep-
 tem victimis
 Christi verbum.*

ners to grace, and fauour, establish vs. God de-
 sires not the death of the wicked ^h. If wee ac-
 knowledge our sinnes, hee is faithfull and iust to
 i forgiue vs our sinnes, and to cleanse vs from all
 vnrighteousnes. The sonne of man came to seeke,
 and to saue that which was lost ^k. Come vnto
 me (saith hee) all yee that labour, and are heauie
 laden, and I will giue you ⁿ rest. The renewed soule
 (like the Dove in the clefts of the rock, *Cant. 2. 14.*)
 resteth securely ⁿ against the wrath of God, in the
 wounds of Christ: against the accusations of Sa-
 than, in the power of Christ: against the terrours
 of the law, in the preaching of Christ: against the
 accusations of sin, in the blood of Christ: (which
 speaketh better things for vs before God, then the
 blood of *Abel*:) and against the terror and dread
 of Death is hee quieted by the session of Christ at
 the right hand of the Father.

And for as much as wee are the children of a
 gracious Father, that is ready to forgiue vs our of-
 fences, we haue no cause to despaire of Gods mer-
 cy, and the forgiuenesse of our sinnes: or to feare
 Damnation. With him there is ^o compassion: He
 is the ^p Father of mercies, and of forgiuenesse: ^q
 God (saith the Apostle ^r) setteth out his loue to-
 wards vs, seeing that while wee were yet sinners,
 Christ dyed for vs: much more then being now
 iustified by his blood, we shall all be saued from wrath
 through him. For if when we were enemies, wee
 were reconciled to God by the death of his Son,
 much more being reconciled, we shall be saued by
 his life. Righteousnesse and ^r peace are met toge-
 ther,

saying, & worthy to be receiued, that Iesus Christ came into the world to saue sinners.

We may commit deadly sinnes, but this is our comfort, that the Lord will neuer leaue vs vnto our selues to sin^k wholly & finally. The Ostriche leaues her egges on the sands, not regarding what may become of them. God will not for euer in a carelesse manner cast vs off, whom hee^l ha^h married vnto himselve in righteousness, iudgement, and mercy. God^m left *Hezekiah* to try him, that he might know all that was in his heart. G O D saw well enough his pride and vnthankfulnesse, and hee therefore left *Hezekiah* vnto himselve, that hee might also see, and know the infirmities, and maladies of his owne heart; that he might vnbowell the hidden corruptionⁿ which lurked in the corners of the heart, and might be the more sensible of his owne errours. If G O D faile his children, they may fall: and through their owne neglectⁿ diminish and lessen the goodgraces^o of God in them: they may fall into the same sinnes which they repented^p of: they may sinne^a presumptuously, yea, desperately; and though they looke for a day or two, as if they were dead in their sins and trespasses, and forlorne, (as being out of all hope of spirituall resurrection) yet as the Prophet *Hosea* speaketh, After two dayes he will reuiue vs; and in the third day raise vs vp, and wee shall liue, not the life of nature onely, but the life of grace, we shall liue not onely to the world, and the outward appearance of men, a life of integrity; but in his sight, as before God, a life of sincerity.

From

*k in toto &
ad totum.*

1 Hof. 2. 19.

m. 2 Chr. 32. 31

*n Dr. Bunsen in
Heb. 10. 16. 27.*

p. 34.

a Eph. 4. 30.

1 The. 5. 19.

p Io. 5. 14.

Luk. 11. 26.

2 Cor. 5. 20.

q Psal. 19. 3.

r Psal. 31. 23.

77. 10.

2 Cor. 2. 7.

f Hof. 6. 2.

From God, who is great in his affection and loue, rich in his grace and mercy; shall wee not onely receiue the gift of repentance, and withall forgiveness of sinnes; but hee will furnish vs also with speciall gifts, and endowments.

Manasses was * an outrageous sinner, yet God shewed mercy vnto him, and imployed him in the restoring of both religion and policy decayed. Who more offended Christ then *Peter* ^b, Yet when he rose from the dead, as his especiall care, would haue his resurrection by name, and in particular told vnto him, ^c that so hee might ^d comfort him, lest hee should be discouraged for his deniall, and conceine that he was vtterly cast off, and deprived of his Apostleship: and doth most graciously, as it were, confirme againe vnto him his dignity, and commit his Sheepe and Lambes to be fed of him: *Io. 21.* ^e *S. Paul* proposeth vnto vs his owne example, I my selfe (saith he) was a persecuter, a blasphemer, an oppresser, I was vniust and iniurious to the people of God, the professours of Christianity, but I did it ignorantly, and therefore was I receiued to mercy ^f; that in me first, Iesus Christ might shewe forth all long-suffering, for a patterne to them which should hereafter belecue on him to life everlasting. Which is all one, & as if hee should thus haue spoken to euery spiritually-sicke person, despairing of himselfe: "He who healed mee, sent me vnto thee, and bad me goe and tell thee how long I was diseased, and how soone healed; how he called vnto me from out of heauen, and with one word cast me downe, with another raised

* 2 Reg. 21 2.
17.

a 2 Chr 33. 14.

b Mat. 26. 70.

72.

c Mark. 16. 7.

d *Geor. Wirtb.*

de vita Christi

ex 4. *Euange-*

listis l. 5. c. 66.

Si hunc ange-

lum non nomi-

natum expri-

meret, qui ma-

gisstrum nega-

uerat, venire

super discipu-

los non aude-

ret: vocatur

ergo nomine

no desperat ex

negatione.

Greg. hom. 21.

e lo 21. 14.

f 1 Tim. 1. 13.

15.

g *Aug. de hi*

verbis Aposto-

li.

" me vp, with the third, freed and crowned mee :
 " What feare you ?

Why do you doubt? I who am now sound, standing, and secure, speake to you sicke, weake, and distrusting; are you diseased? come and be healed; blinde? come and receiue sight: and you that are recouered, be thankfull. And the Euangelist propoundeth this exceeding loue of Christ vnto sinners, in three parables: of the wandring Sheepe, lost groat, and the prodigall childe; in the first whereof, as the cause of default, may be noted infirmity: in the second, ignorance: in the third, stubbornnesse: yet the wandring Sheepe is sought, taken vp, and brought home, the lost groat found, the vnthrifty childe receiued at his returne; for there is no malady so great, but that the Almighty and mercifull Physitian can and will heale: the sinne that is in the house, the lust which in thy heart thou consentest vnto; and that which is without dores, euen that which through consent thou hast acted; and the sinne that hath layen stinking in the Sepulcher, the heart and habite of wickednesse, customary sinnes, these, all these Christ heales and helps. He that sins in thought like *Iairus* daughter, is but now dead; he that sinnes in act, like the widdow of *Naim*s sonne, is carried forth, hee that is pressed downe by the custome of sinni'g, is like vnto those that are buried, and lye stinking like *Lazarus* in the graue of their corruptions. Wee read, saith *S^t. Augustine*, that the Lord raised these three sorts of dead. To *Iairus* daughter, hee said, *Damofell** arise: hee^a tooke her by the hand, and
 the

*Tri sunt qui-
 bus impletur
 peccatum, sug-
 gestione, dele-
 ctatione, et cō-
 sensione. Ita
 peccati tres
 sunt differenti-
 in corde, in fa-
 cto, in consue-
 tudine. Vna
 quasi in Domo
 3 cum corae cō-
 sētur libidini:
 altera iam pro-
 lata quasi ex-
 tra portam, cū
 in factum pro-
 cedat assensio:
 tertia cum vi
 consuetudinis
 mala, tanquā
 mole terrena
 premittur ani-
 mi, quasi in
 sepulchro iam
 putens Aug in
 Mat 5 l. 1. de
 ferm Domini
 in monte*

* *Muk* c. 21
 a *Mat.* 9. 25.

the Maide arose. Hee touched the Coffin of the young man,^b and said, arise, and he that was dead, fate vp, and hee deliuered him to his mother (the widdowe of *Naim*.) Hee groaned^c in spirit, and was troubled, and cryed with a loud voyce, *Lazarus*, come forth. And hee that was dead, came forth, bound hand and foote with graue-cloathes, and his face was bound about with a Napkin. At the command of Iesus, they loosed him, and let him goe. In like manner, though wee are dead in sinnes and trespasses (as the Apostle speakes *) yet by his spirit^d abiding in vs will he viuifie and quicken vs vnto a new life. When^a through tickling delight in our hearts, we haue^b consented vnto sin, and by consent haue committed the same; and that with many continued acts, then like *Lazarus* wee stinke, are corrupt, and become abominable: and yet there is hope of rising from this state of deadly corruption, to leade a new life and conuersation.

Oh, but I haue beene a rebellious wretch, abounding with a whole sea of iniquity. I feelemyselſe laden with a huge company of horrible sins, whereof euen the very least is sufficient, in iudgement, to throwe mee downe to the euer-burning lake. Mine owne conscience doth beare witnesse against me, of my manifold and innumerable transgressions, of my security and senselesse blindness, committing sinne after sinne, both notorious to the world, and horrible before God. The thoughts of my heart rise vp in iudgement against me: The vanity of my minde condemneth me, and the wickednesse

b Luk. 7. 14.

c Io. 11. 31. 43.
Post consensum
in factum pro-
ceditur, factum
in consuetudi-
nem vertitur,
Et si quadam
desperatio, vs
dicatur Qua-
ritamus est, iam
fateri. August.
tract 44. in Io.

11. Rom. 10.

* Eph. 3. 4.

Ad peccatum
factum qua-
tuor concurrunt.

a Titillario de-
lectationis in
corde.

b Consensus.

c Factum.

d Consuetudo.

S. Aug. ibid.

kednesse of my wayes witnesseth against me, and the haynousefne of my horrible deedes reiect mee from the Lords eyes: All my wicked thoughts, words, and deedes, with the inward corruption of my nature, doe lye heauy vpon mee, and with their intollerable weight, doe euen presse my soule downe to hell.

Answer.

^a Rom. 5. 20.

^{*} Lam. 3. 35.

^b Psal. 73. 7.

^c 119. 63.

Feare not for all this, for ^a where sin abounded, there grace aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them: The ^{*} Lord is good vnto them that trust in him, and to the soule that seeketh him. God is good to *Israel*, yea good ^b and gracious: the Lord ^c is good, and a strong hold in the day of trouble, and he knoweth them that trust in him. God as he is in his owne nature & essence good, and that onely good; so he is ready to communicate this his goodnesse with the faithfull, humble, and penitent soule, that groaneth & sigheth vnder the burthen of iniquity, whose heart and hands be bathed in the brackish teares of bitter repentance; if in faith, with a sure confidence in Christs merits hee require the same. If wee acknowledge our sinne, God is faithfull to forgiue vs our sinne.

ⁱ Ioh. 1. 9.

^d Psal. 8. 4.

^e Psal. 103. 13.]

God, as he is benigne and gracious: so lovingly affected to his children in such measure, that King *David* being rauished, and transported with admiration thereof, cryeth out: Lord ^d what is man that thou art windfull of him, and the Sonne of man that thou visitest him? As a father ^e hath compassion on his children, so hath the Lord compassion

passion on them that feare him. This loue of God, by *Isay*, is compared to the loue of a mother, which is euer the heartiest and most ardent. Can a woman (saith he) forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee, saith the Lord of Hosts. Gods loue is more ardent than the loue of a mother. Behold the feruency of his transcendent affection, for ^f he spared not his owne Sonne, but ^g gaue him for vs to death: to be the ^h reconciliation of our sinnes.

f Rom. 8. 32.

g 1^o Ion. 3. 11.h 1^o 1^o ch. 4. 10.

Out of this ocean of goodnesse and loue, springeth the fountaine of grace, and there floweth the streame of the riches of his mercy; through his great loue wherewith he loued vs. He is the ^k Father of mercies, and ^l would not the death of a sinner: he will shew mercy ^m vnto thousand of them that loue him. His delight is more in shewing fauour, then in sending punishment, and in mercy then in iustice; for his mercy is ouer all his works. Surely, God is the God of loue. He is *Iehouah*, of great compassion, and much mercy. Thou (O God) ⁿ art a pittifull God, and mercifull: the earth is full of the mercy of the Lord. Mercy reioyceth ^o against iudgement, and ^p GOD will not forget his mercy, for his mercy is euerlasting, his louing kindnesse endureth for euer, and *Psal.* 136. is twenty six times iterated, His mercy endureth for euer. It ^q is the Lords mercies that we are not consumed, because his compassions faile not. It is he that shall ^r redeeme *Israel* from all his iniquities. How many, or how great our sinnes be (so they be not sins

i Eph. 2. 4.

k 2 Cor. 13.

l Ezek. 18.

m Exod. 20.

n 1^o Ion. 4.

Exod. 34.

m Psal. 36. 15.

n 1^o sam. 2.

o Psal. 100. 5.

Psal. 117. 2.

p Lam. 3. 22.

q & Ps 130. 7. 8

Rr

against

against the holy Ghost) it maketh no matter, for sinne cannot so abound; but that the goodnes, loue, and mercy of God, purchased for vs by the obedience and righteousnesse of Iesus Christ, doth much more abound. Christ is stronger then the deuill, and his workes are more effectuell and forcible to saue vs, then are the works of his enemy the deuill to ouerthrow vs: his holinesse and righteousnesse hath more power to iustifie vs, then hath sinne to condemne vs; and his integrity to wash vs, then the foule spirit to defile vs.

a Luk. 11. 21.

This is he that is the stronger man^a, which bindeth & ouercommeth the strong man: he taketh his armour from him, wherein he trusteth, to wit, sin, death, and the law. So that now the deuill hath no more power to hurt vs, neither by sinne, for Christ hath washed vs in his blood, and cleansed vs fro all sin; nor by death, for Christ dying, & ^b rising againe, hath ^c swallowed it vp into victory: not by the law, for Christ hath fully satisfied it^d, in vndergoing the curse thereof which was due vnto vs.

r Ioh. 1. 8.

b 1 Cor. 15. 4.

c Ioh. 13. 14.

d 1 Cor. 15. 54.

e Math. 3. 17.

Neither shall that enuious and euill one, which seeketh whom he may deuoure; that *Abaddon*^e and *Apollion*, the destroyer causing our reciduation and Apostasie, euer be able to bereaue vs of our firmnesse and stability. If Christ pray for vs, the gates of hell shall not be able to preuaile against vs: *Premi possumus, opprimi non possumus*; Wee may be assauled, but shall neuer totally and finally be subdued, but through him which strengtheneth vs, wee shall proue more then conquerours: we who by reason of the remaines of originall corruption, are impo-

a 1 Pet. 5. 8.

f One that burneth with a desire of hurting and destroying men, Reu. 9. 11

Such a one is this Vicar, Antichrist, the Pope. *Willis* *Dis in Abaddon.*

tent

tent vnto that which is good, shall in a manner through diuine assistance, proue omnipotent, and be able to do^a all things that tend vnto the^b work ing out of our saluation. As wee haue ou^c sinnes: ^{a Phil. 4. 13. b Phil. 2. 13.} so likewise shall wee haue our sufferings for sinne, the Lord will correct vs because we are his, he will^c visite our transgressions with the rod, and our ini- ^{c Psal. 89. 32. d Ver. 33.} quities with stripes: neuerthelesse^d he will not vt- terly take from vs his louing kindnesse, nor suffer his faithfulness to faile. His couenant^e shall stand ^{e Ver. 28.} fast with him, and his mercy will hee keepe for vs for euermore. Hee may^f hide his face from vs ^{f Isa. 54. 8.} for a moment, but with euerlasting mercy hee will haue compassion on vs, saith the Lord our Redeemer.

Our corrupt nature (I confesse) by reason of our ill husbandry, may be like the field of the sloth- full growne ouer with thornes; nettles may cover ^{Prou. 24. 30.} the face thereof, and the stone wall may be broken downe, and through that breach may be descryed within vs, all manner of filthinesse and abomina- tions. In this estate we may continue for a while, as if wee were forsaken of the Lord. But yet in mercy will hee draw neere vnto vs, and in great compassion gather vs. His left hand shall be vnder ^{Psal. 94. 7.} our heads, and with his right hand will hee em- brace vs.

We who are become the Lords spirituall build- ing, and are built vpon the foundation of the Pro- phets and Apostles, Iesus Christ himselfe being the chiefe corner stone, may be shaken and beaten ^{Luk. 21. 31.} vpon by the vehement windes of Sathans win-

nowing temptations, but yet the goodly structure and spirituall edifice of grace in vs, shall neuer vterly be ruinated, demolished, and defaced. Admit (which is not possible) that the foundation of grace in the regenerate, might bee raced and ruinated; God would lay againe (as of the temple of *Hierusalem*) a second foundation, re-edifie his owne worke, remoue the rubbish, and repaire the ruines of his children, yea beautifie them with more fresh and liuely ornaments of grace.

As it was prophesied of the second Temple, which *Ierubbabel*, and *Ioshuah* (the sonne of *Iosedech*, the high Priest) built after the returne of the people from the captiuitie of *Babel*, that it should bee more great and glorious, then the first house which *Salomon* built: for that Christ Iesus, the brightnes of his Fathers glory, should therein declare the word of his power, and manifest the power of his word; shewing his workes of wonder, and the worth of his wondrous workes. In like manner God building againe the waists and decayes of his regenerate children, will, as *Isay* speaketh, lay the stones with faire colours, and the foundations with Saphirs: he will make their windowes of *Agates*, and their gates of Carbuncles, and all their borders of pleasant stones. Hauing had their heads of gold, their feete shall not (like *Nebuchadnezzars* image, be of clay: hauing begun in the spirit, they shall not end in the flesh: their latter state shall not bee worse then the first, their Epilogue shall not bee more prodigiously euill then their Prologue, nor the period of their dayes more perillously sinfull then

then their first progresse, and peregrination; when they walked in their Maze, and round (*in circuitu*), from one sinne to another. It is the property of the vnhappy vnregenerate. 1 To walke in the counsell of the wicked. 2 To stand in the way of sinners. 3 To sit in the seate of the scornfull, of pestilent and pernicious persons. These 3 three things Gods children are carefull to auoyde. The wicked take counsaile together, they fortifie themselves by their policies, & seeke to perpetrate their proiects and vitious inendments, and to perseuere in wickednesse. But the generation of the highest, who are a holy seede, and blessed for euermore; howsoeuer, they may commit sinne in thought, and sinne in act, yet doe they not sit downe on the seate of the scornfull vitiously and maliciously perseuering therein: because as *S^t. Hierome* saith, They resist euill motions and cogitations, and so not perseuering in sin, are blessed.

They stand not, that is, they stay not long in the way of the wicked, but although they see the delight that the wicked take in their pleasurable wayes of ebriety, fornication, vncleanenesse, pride, lust, luxury, vanity, and the like; yet doe they walke in the way of the iust, in the way of *Bochim*, of weeping, mourning, fasting, praying, almes-doing, &c. And therefore they are and shall bee blessed. The vnregenerate they doe not onely *abire, recedentes à Deo*, wickedly depart from God: but they doe *stare, delectantes in peccatis*; sporting themselves with sin: yea, they sit downe: & *sedere, est in sua superbia (& nequitia) confirmari*, and this

1 *Abire in consilio impiorum.*
2 *Stare in via peccatorum.*
3 *Sedere in Cathedra pestilentia*
a *Basil. Hom.*
1 in *Psalm. 1.*
1. tom. 1.

Hier. in Psalm. 1.
1. tom. 8.

Non stare i. e. non diu immorari in via peccatorum. Basil. Hom. 1 tom. 1. in Psalm. 1.

b *Aug. in Psalm. 1.*
1. tom. 8.

session is a kinde of corroboration, and confirmation in euill. Neither doe they onely sit, but they sit in *castris pestilentia*, in the seate of the scornfull.

Distortus in peccatis mara Pestilentia est. Basil.

* *Tales sunt operarii iniquitatis, alium suum transmittunt morbum, prouide co-agrotant simul, etiam pereunt. Hi pestilentia vocantur, quia proprium peccatum in omnes transfundere contendunt, multos gloriantur ac gestant reddere suis similes ut per multorum communionem, multorumque societatem, propriam diffugiam infamiam lat. s. Ps. 1. Hom. 1. Profetiae. heb. Extracted or drawne forth.*

Come: is from Heathenish Religion to the Iewish Religion, A & 1. 16. & 13 43. And such were esteemed to be drawne out of hell. Aman-Prose ite was made with three ceremonies. 1. Circumcision 2. Washing. 3. Oblation: but if women; then by two; Washing, and oblation *Will. Diß* a Dan. 11. 3. b *Stabilis ac firmus in iudicio prauo conuersationem. Basil.*

Perseuerance in sinne (saith St. Basil) is a pestilence. And as the Plague is an infectious and spreading disease, creeping from house to house, and from man to man; and one Plague sore is able to infect and poyson a whole Citie: so * wicked sinners are pestilent persons. They labour to transfuse the venome of their contagious sinnes into others, that by the society and common impiety of the multitude, they may mitigate the obloquy and infamy of their personall impieties and impurities. Thus the Iesuites and Seminary-Priests, they compasse sea and land to make a Profelite, which when they haue effected, they make him two-fold more the childe of hell then themselves, as our Sauiour said of the Scribes and Pharisees, *Mat. 23. 15.* Contrariwise, the Priests of the most high God (as it is said of *Melchisedech*) and so the children of GOD, they labour to turne many to righteousness, and therefore they shall shine as starres in the firmament for euermore *. The regenerate, they haue not sate downe in the seate of the scornfull, they haue not had (as St. Basil renders it b) through the prauity and vnsoundnesse of their iudgement, their conuersation stedfast, and vnmo-

able,

able, in the wayes of wickednesse. Carnall Christians, the generation of this world, they liue in all sorts of euill lusts and finnes, nourishing concupiscence in their hearts with the adulterers, enuie with the malicious, pride with *Iezabel*, falshood with *Isab*, and treachery with *Iudas*, and like Swine wallowing in the mire, they augment continually their pollutions and filthiness, and besmeare themselves with the sordid pleasures of sinfulness and wickednesse. It is otherwise with Gods children, they labour to preserve themselves from nocturnall and diurnall pollutions: to cleanse themselves from all filthiness of flesh and spirit, and to keepe themselves vnspotted of the world: for the spirit of God is in them as seede, which springing vp fructifieth, and bringeth forth the fruits of grace. Neither can the children of God be totally and finally deficient, for then it might bee possible to loose that crowne which is reserved for them: but contrariwise they shall through the helpe of God, the presence of Christ, and influence of the spirit, fight a good fight of faith, and so lay hold of eternall life, whereunto they are (as the Apostle saith) called. Thus did *Paul*, he behaued himselfe like a resolute, valiant, constant, and faithfull souldier of Iesus Christ, for his owne particular hee saith, I haue fought a good fight, I haue finished my course, I haue kept the faith. And so shall all Gods children, though they haue their buffetings, and by them their slips, and infirmities; yet shall they recouer themselves, and in the end when they haue continued constant vnto death, they shall receive
the

1 Tim 6.13.

2 Tim. 4. 7.

the crownes of life. *Adam* in his integrity might
 Gen. 2. 16. eate of the tree of life : so shall the children of God
 that perseuere, eate of that true tree of life, *Reuel. 2.*
 Reu. 2. 7. which is in the middest of the Paradise of G O D.
 Wee haue the subministratiō of Angels wayting
 vpon the heires of * saluation, according to that
 * Heb. 1. 14. comfortable promise of the Prophet, *Psal. 91.* Hee
 Psal. 91. 11. shall giue his Angels charge ouer thee; to keepe
 12. thee in all thy wayes. They shall beare thee vp in
 their hands : lest thou dash thy foote against a
 stone. And what followeth hereupon, but the pro-
 Ver. 13. mise of spirituall conquest, and a finall glorious
 victory; Thou shalt tread vpon the Lyon and the
 Adder: the young Lyon and the Draggon shalt
 thou tread vnder feete. But why will G O D doe
 this for his children? Surely because they knowe
 their Father, and haue his loue shed abroad in
 their hearts by the holy Ghost: for so saith the
 24. Prophet in the person of the Father; Because hee
 hath set his loue vpon me, therefore will I deliuer
 him: I will set him on high, because hee hath
 knowne my name. Hee shall call vpon mee, and I
 15. will answere him: I will be with him in trouble,
 I will deliuer him, and honour him. With long
 16. life will I satisfie him: and shew him my saluation.
 And this is vnto vs as the * waters of *Noah*, euen as
 * Isa. 4. 9. sure as the promise which God made vnto *Noah*, for
 as he hath sworne, that the Waters of *Noah* shall no
 more ouerflowe the earth: so hath he sworne, that
 he will not bee angry with vs for euer. *Isa. 54. 9.*
 The mountaines may remoue, and the hills fall
 downe, but Gods mercy shall neuer depart from
 vs,

vs, nor the Couenant of his peace fall away. For whom God hath predestinated, them hath hee called, them hath he iustified, them hath he glorified.

The testimony of this our future happinesse, is giuen vnto vs by the spirit, who witnesseth vnto vs our adoption, that we are the sonnes of God, and if

Rom. 8. 17.

sonnes, then heire s, and co-heires annexed with Christ: All the deuils in hell, and powers of darknesse cannot dispossesse vs of our inheritance with the Saints in light. Christ Iesus our elder brother, is aboue the waters of tribulation and death: in that he is risen and ascended, he dieth no more: In him we are not onely *spe*, but *re*, not in hope, but in deede saued: for in him our nature is already glorified. And heare what comfortable words our Sauour speakes vnto vs; I am hee that

S. e. Aug. st.

liueth, and was dead: and behold, I am aliue for euermore, Amen, and haue the keyes of hell and death. I am he that liueth, here is ^a a power creating vs: and was dead, here is ^b a medicine to heale vs: And behold, here is ^c the truth of his resurrection: I am aliue, here the ^d dignity of his vivification, who laid downe his life, and tooke it vp againe, quickning his owne body vnto the life of glory, and so declaring himselfe mightily to be the sonne of God, Rom. 1. 4. with power according to the spirit of holinesse, by the resurrection from the dead. I am aliue for euermore, here is ^e the eternitie of his glorification. The consolation is in the conclusion. Amen, verily, I haue the keyes of hell and death: all power is giuen vnto me, both in heauen,

Rom. 1. 18.

a Potentia qua
creati sumus
b Medicina
qua sanati su-
mus

c Veritas re-
surrectionis.

d Dignitas vi-
uificationis.

e Sempiterni-
tas glorifica-
tionis.

and in hell, ouer the infernall spirits: for I haue

Sc

trium-

1 Cor. 15. 55.

Gen 45. 17.

a To 17. 34.

b Io. 14. 30

c Bifield in lca.

Colof. 3. 3. p. 13.

triumphed ouer hell and death ; O death where is thy sting, O hell where is thy victory. Let vs not then despaire of finding grace to helpe in time of neede. For by vertue of his keyes, he can doe what soeuer he will : and will doe for vs whatsoeuer he can, euen to vs that are his members. He that redeemed vs by his death, sanctified vs by his spirit, iustified vs by his grace, when we were a farre off; now being brought nigh by the bloud of Iesus, wee shall be saued by his life. Remarkable is *Iosephs* speech vnto his brethren, You shall tell my Father of all my glory in Egypt, and all that you haue scene, and hast, and bring downe my Father hither. Our brother *Ioseph*, or rather our elder brother, Iesus is not desirous onely that we should be of the Egypt of this world, but that we should with all our brethren, come vnto the heavenly Canaan, to behold all that glory which his Father hath giuen vnto him : and that as the Apostle saith, We might be changed into the image of Christ, from glory to glory. To this purpose is that prayer of our Saniour and elder brother, directed to our heavenly Father in our behalfe, & not for vs onely, but for all his members. Father, saith ^a he, I will that those which thou hast giuen vnto me, may be ^b with me, to behold my glory, which thou hast giuen me: for thou louedst mee before the foundation of the world. Yee are dead, saith the Apostle to the Colossians; (vnto the world ^c, vnto the law, in respect of iustification, or righteousness thereby; and vnto sinne, in respect of Mortification:) and your life is hid with Christ in God. Great is the goodnesse
God

God^d hath laid vp for them that trust in him. Now d *Psal. 31. 19.*
 we are the sonnes of God, and it doth not yet ap-
 peare what we shall be : but wee know that when
 we shall appeare, we shall be like him : for we shall
 see him as he is. What^e meaneth this, we are, and
 we shall be : but that we are in hope, and shall be in
 deede. For so saith the Apostle, When Christ,
 who is our life shall appeare, then shall we also ap-
 peare with him in glory. Here beholding his face
 in righteousness, there shall we be satisfied with his
 image, and our exaltation it shall not be eminency
 in obscurity, but glory with perspicuity: We shall
 appeare with Christ in glory, and at his comming
 set on Throans as assessors with him, and approfiers
 of his righteous iudgement. The golden chaine of *Rom 8. 30.*
 the causes of saluation, can neuer bee broken. The
 first linke was from all eternity, and the last reach-
 eth vnto all eternity : the rest are let downe vnto
 vs, lay we hold but of these three, our vocation, iu-
 stification, and sanctification, and we shall neuer be
 remoued from our stedfastnes, but like mount Syon
 stand fast for euer. Gods loue it is inchangeable:
 and his gifts & callings, without repentance. What
 we haue of his bounteous goodnes, & in his louing
 fauour towards vs, receiued, he will neuer totally
 and finally take the same from vs, but encrease it
 with all the encreasings of God. He that loued vs
 from euerlasting, will loue vs to euerlasting : from
 euerlasting predestination ; to euerlasting glorifica-
 tion. Hee will guide vs by his counsell, and after-
 wards bring vs vnto glory. And hee which hath
 this hope in him, purgeth himselfe as God is pure. *1 Ioh 3. 3.*

1 Ioh. 3. 2.

Quid hoc est,

sumus & non

sumus? nisi

quia sumus in

spe, erimus

in re.

c. 7 King in

Ion p. 126.

le. 17.

Heb. 7. 26.

Hee will resemble Christ, who as the Apostle describes him, is holy, harmelesse, vndefiled, sepe-
rate from sinners, and made higher then the hea-
uens. If we will be exalted about the heauens, wee
must labour for holinesse, without which no man
shall see the Lord. By it Christ when he had done
the will of his Father, entred into glory: and by it
also we shall be translated hence to sit with him in
glory. VVhich God for his infinite mercies sake,
for the all sufficient and efficient merits of his Son,
and for the sanctifiers sake, vouchsafeth into euery
of our soules and bodies, that they being conuayed
into *Abrahams* bosome, wee may enioy life, with-
out ignominy, or death; glorious felicity, with all
eternity. *Amen.*

3 Pet. 5. 10.

The God of all grace, who hath called vs to his
eternall glory by Christ Iesus, after that yee haue
suffered a while, make you perfect, stablish, streng-
then, settle you.

Ver. 11.

To him bee glory and dominion for euer and
euer. *Amen.*

FINIS.

Courteous Reader, not to trouble you with an Errata, I leaue the
finding of the materiall faults to your iudgement, and the amend-
ing of them to your sauourable censure: for the rest that are lesse
materiall, I referre them and my selfe to your milde construction.

